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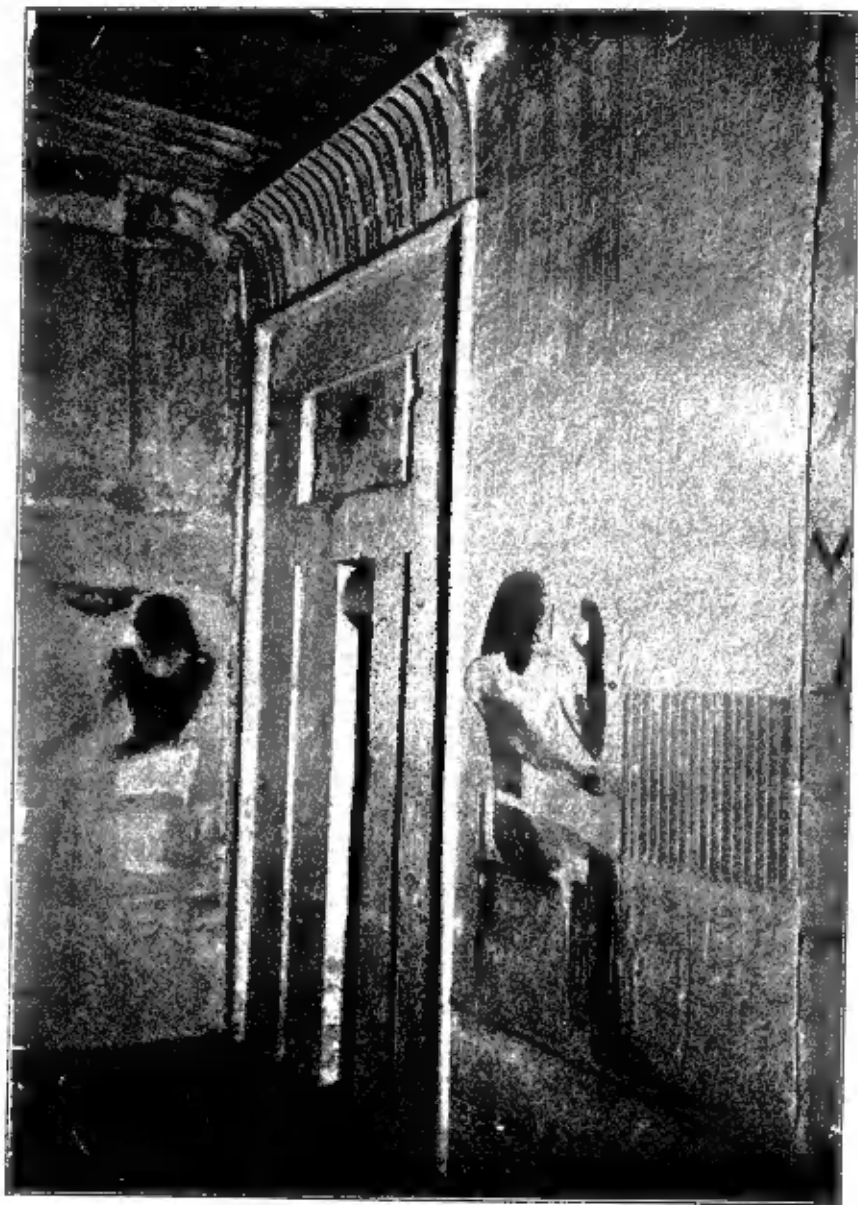
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EGYPT EXPLORATION FUND.

ARCHAEOLOGICAL REPORT

1898-1899

COMPRISING THE WORK OF THE
EGYPT EXPLORATION FUND AND THE PROGRESS OF
EGYPTOLOGY DURING THE YEAR 1898-9.

37167

EDITED BY

F. LL. GRIFFITH, M.A.



WITH ILLUSTRATIONS AND MAPS.

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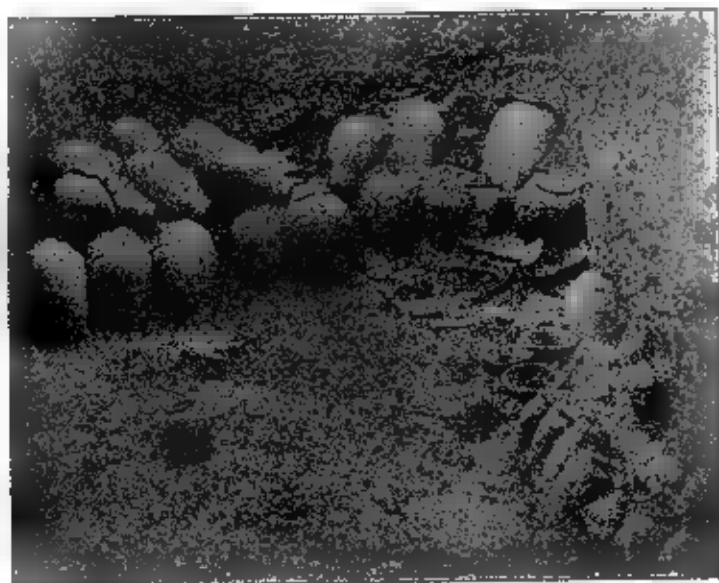
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I.—EGYPT EXPLORATION FUND.



PREHISTORIC GRAVE AT ABÂDIYEH.

A.—EXCAVATIONS AT ABÂDIYEH AND HÛ.

THE excavations of the Fund this year have extended along about fifteen miles of the desert edge, between Denderah and Hû. This ground had been the favourite resort of dealers and plunderers for ten or twenty years past; and the wide expanses of thousands of destroyed tombs showed how much had been lost at Semaineh and Hû. What these places were to the dealers ten years ago, half a dozen other early cemeteries are to-day; and it is but the wrecked remains that have to serve for our studies. There were, however, two prehistoric cemeteries and one of mixed age which had not been much destroyed, and from these we obtained most of our information; they are but a scant portion of the whole ground, yet they have served to map out the history of two great periods.

The first camp of the season was at Abūtiyah, and from there we worked the cemeteries from about three miles to the east across to Samainah on the west. Later we moved to Hā, and from there touched our previous work, and examined the cemeteries on to three miles west of Hā, where they had been hopelessly wrecked by plunderers quite lately. It would have been impossible for one person to have cleared half of this ground; and it was only by having a party at work that such an area could possibly be covered. Again this season, Mr. David MacIver generously volunteered to come and help us, and he worked the middle part of the district. Mr. Arthur C. Mace again gave his services to the Fund, and worked the two ends of the district. The ground nearer to our camps I mostly worked, having also to attend to photographing and working the results to some extent. Mr. G. E. Ilon was with us for a few weeks, studying Arabic and helping in the work. And at our camp Miss Orme and Miss Lawes attended to drawing the marks on pottery and the new types that occurred, also doing the marking of the objects found; in which, and the general arrangement of things, my wife was also fully engaged.

The results of this thorough clearance of a region have been most useful historically. The prehistoric cemeteries were recorded with full detail of the type of every vase, numbered by the series, published in *Napada*. And by obtaining the complete details of over a thousand graves, it has been possible to undertake the classification of the prehistoric civilization; thus reducing it to almost a historical condition by a system of accurate dates. The graves were not rich, but several objects were new to us. The disc nose heads were found with handles of ivory and hair in position. Curious clay toys occurred in some graves, a town wall with men looking over it, a figure of a seated man wearing a dagger, dolls, a lion, a shield, animals such as hippopotamus, sheep, crocodile, and tortoise. Many model eggs in whitened clay were buried, of all sizes from the pigeon to the ostrich egg. Many flint knives and lancets were found; one piece of coarse knife accompanied three fine copper tools, axe, adze, and chisel, which were kept in Cairo. The pottery was very varied, and included many forms not yet published. In *Napada* there were 747 forms drawn, and even these were so insufficient to describe what we found that 156 new drawings have been made. This brings the corpus of types and varieties up to 915. So far from the variations being too minutely given in *Napada*, it was often necessary to add to them. All this work is a means to an end, as the pottery gives us for the best material for arranging the order of the tombs.

The other cemeteries have yielded a long series of tombs from the Vth to

the XVIIIth Dynasty; and a few important pieces of Græco-Roman age were found in the multitude of later graves. The most usual results from these cemeteries are the strings of beads and stone vases. Some good groups of the VIth Dynasty were found, and the greater part were of the XIIth Dynasty. The historical result from these tombs will be the dating of the successive varieties of stone vases, of beads, and of pottery, which we shall now be able to trace from the prehistoric times continuously to the Ramessides. And such classification will again give the clue to fresh discoveries, which can now be dated by these conclusions. We have at last reached a point where something like a connected narrative of Egyptian taste and fashion in the arts can be laid down, subject only to small corrections in the future.

The main objects found of the historical ages are—a tomb cornice of the VIth Dynasty, carved to imitate roofing poles; the beads and jewellery of the XIIth Dynasty, in which are some fine pieces of work and rich strings of amethyst, carnelian and glazed beads; a superb dagger with the name of King Suez-en-ra of the XIVth Dynasty (kept in Cairo); a complete gilt cartonnage of about the XXXth Dynasty; an exquisite small marble head of a Ptolemy (I); and the finest painted stucco head of Roman age that is known.

Beside filling in the history already known, an entirely new chapter has been opened by the discovery of an invasion by Libyans about the close of the XIIth Dynasty. They inherited many of the ways of the prehistoric people, from whom they were collateral descendants. Their pottery and beads show what was then the level of skill in Libya; and their curious custom of hanging up and decorating the skulls of oxen, goats, gazelles, sheep, &c., seems connected with the *boconia* of Greek architecture. We also find that it was through these invaders that the elegantly-formed pottery of the west (perhaps from Italy) was brought into Egypt as early as 2000 B.C.

Altogether our view of the civilisations of Egypt has seldom been more filled in and elaborated in any season's work than in this just past. Although not many striking objects were found, yet we have established a far firmer basis for studying what may yet be brought to light, and especially for undertaking the great work of systematic record in the cemeteries of Abydos, which now awaits our energies.

P. P. P.

W. M. FLEMMING PETER.

B.—THE TEMPLE OF DEIR EL BAHABI.

THE work of repair and replacing the scattered sculptures was completed during the winter of 1897-8. Last season Mr. Carter and Mr. Sillem devoted their attention entirely to copying the sculptures: this task also is now finished. One thing still remains to be done, namely, to protect the sculptures by roofing. The pressing need for this was proved by the damage resulting from a short but severe shower of rain last year. The dry limestone blocks of the interior walls sucked up the moisture and split, causing damage to the sculpture while the colours ran in several places. The necessary roofs will be put up during the coming winter.

SOMERS CLARKE.



LIMESTONE GROUP FROM NO.



EAGLE, etc.

C.—ARCHAEOLOGICAL SURVEY.

REACHING Cairo towards the end of November, 1898, I was detained there several days, but on November 29th found myself with two camel-loads of effects deposited upon the sands of the necropolis of Sakkarah, eighteen miles south of Cairo, on a spot pointed out to me as the site of the tomb of Ptah-hotep. It was my intention to spend at least a few weeks here, the length of the stay depending on what sculpture I might find over and above that of the well-known and previously-copied chapel.

Mariette's old *vois*, the Sheikh Ruby, who excavated the tomb some thirty years ago, and has re-excavated the chapel of Ptah-hotep for visitors and copyists several times since then, is still Sheikh of the necropolis guards. Despite the lapse of years, his memory had preserved the general plan of the mastaba, and though his description of it differed very widely from the sketch plan given in Mariette's *Les Mastabas de l'Ancien Empire* (p. 359), subsequent digging proved his recollections to be quite accurate. He was not, indeed, very willing that any one should dig on this sacred preserve of Sakkarah, and would have led me to infer that nothing worth digging for existed on the western side. Eventually I found that the mastaba contained a complicated series of chambers, and that the chapel of Ptah-hotep was the only room dedicated to him. A T-shaped chamber, which was entered from the central court on the west, formed the mortuary chapel of one Akhet-hotep, who must have been either father or son to the other occupant of the tomb. The grand stela of this chamber was prostrate, and its upper part had been broken away and removed, as were also considerable portions of the walls. The roofing stones had fallen in, and much was damaged by incrustation and by wet. The stone, also, in places is of poor quality; where it is good the work is

of very great excellence. Although the paint was still bright in many parts, it was very incompletely preserved. Nevertheless, the notes taken of the colours of the hieroglyphs should prove of value, some of these little signs being crowded with archaeology and history, and carrying us back in a most vivid way into the details of ancient life. Already there are several instances in which these hieroglyphs have thrown altogether new or convincing light on disputed points. Thus in the sign for the pyramid of Amen the lower courses are shown by the colouring to have been of granite. An example of this practice is to be seen in the German excavations of this year at Abusir close by. An important geographical term in the inscription of Unas has also received a complete explanation.

The only other inscribed walls are to be found in the corridor. These inscriptions also are in honour of Akhet-hotep. Here but little is in a finished state, every step of the process of decoration being exemplified. The designs had apparently been sketched out in coloured inks in entirety, and, though the greater part had disappeared, some interesting scenes in this medium could with pains be still deciphered. Other parts were left as first hacked out in the rough for the sculptor, and even the completed portions were of unequal merit. The choicest of these latter, however, showed that the craftsmen had been capable of as good work as the best that the Ancient Kingdom exhibits.

Exact facsimiles of work of this part of being so scarce, I took great pains to obtain a faithful outline of the new reliefs, which covered three to four hundred square feet of wall surface. Scenes which were of less value owing to their almost inevitable condition, occupied a disproportionate time, and the work of photography and of survey proved difficult and protracted. At last, therefore, the hope of work on other sites was abandoned, and it was only about the end of April that the work here drew towards a close. The difficulty of obtaining labour at this season for the re-burial of the tomb seemed still further delay, so that I did not finally leave Sakkarah till the 30th of May. For the greater part of the time uninterrupted work made the months pass pleasantly. Almost the only real annoyance arose in connection with the ignorant and unscrupulous native workmen who were quartered upon me. I increased the safety of the sculptures and my own comfort by installing myself in the corridor of the mastaba, and lived there alone except for the brief visits of some friends who helped in the work, and of Professor Ebers, who honoured me by accepting the hospitality of the place while engaged in the study of neighbouring tombs.

As a result, then, of the season's work, we have obtained very careful copies of the hieroglyphs which are employed in the inscriptions, and which, considering the excellence of the work, may be safely taken to be models of the forms which were in use in the days of the Ancient Kingdom; thus affording foundation for a much-needed extension of epigraphical studies. We possess also outline facsimiles, drawn with due regard to the scrupulous accuracy which science demands, of the sculptures of a hitherto unrecorded tomb of the classical period, and a much more complete and exact survey of the mastaba itself. In the leisurely and affluent days which are still to come for Egyptology, it is to be hoped that an *édition de luxe* worthy of the charming chapel of Ptah-hotep will reveal its full beauties to the world. My work dealt only with detached hieroglyphs in this chamber, but meanwhile some photographs which I have taken may be a helpful supplement to the useful publications of it which already exist.

A short time was also spent on a visit to Upper Egypt in preparation for the work of the next season; but in consequence of the unexpected discovery of Akhet-hotep's chamber, the whole of this year's programme could not be carried out. It is hoped that some part of the results of the labours of the past winter will appear this autumn in a Memoir of the Survey, and that the rest will follow within less than a year from this date.

N. DE GARIB DAVIES.



EGYPTIAN VULTURE, *aephus*.

The Superintendent of the Archaeological Survey has the pleasure of stating that arrangements are nearly completed for publishing four memoirs in the course of the next eighteen months, and so bringing up to date the publications of this branch of the Society.

D.—GRAECO-ROMAN BRANCH.

EXCAVATIONS FOR PAPYRI IN THE FAYÛM; THE POSITION OF LAKE MOERIS.

THOUGH the most important literary Greek papyri from Egypt have come from sites in the Nile Valley between Memphis and Elephantine, no district has yielded so plentiful a supply of documents as the Fayûm, which for twenty years has been sending a steady stream to the great Museums of Europe. Nearly all the sites in it have been tapped, but though many are now practically exhausted by the efforts of *sebakhin* and antiquity-seekers, there still remains much work to be done, especially in the discovery of geographical information and the investigation of the Graeco-Roman cemeteries. The Ptolemaic cemeteries of the Fayûm have a particular interest because, with the exception of Akhmîm and perhaps one or two other places, it is only in the Fayûm that the custom seems to have prevailed of using papyri to form the cartonnage of mummies.

In the winter of 1895-6 we excavated with Mr. D. G. Hogarth in the north-east of the Fayûm at Kôm Ushtu and Umm el Atl,* which were identified as Karanis and Bacchias respectively, and produced a fair number of papyri (*Arch. Rep.* 1896, pp. 14-19). Last winter we obtained a concession for excavating over a considerable strip of desert in the north-west of the district, near the western end of the Birket el Kârdûn. In that part of the Fayûm, as on the north-east side, the margin of cultivation receded four or five miles in the fourth century of our era, leaving several towns formerly situated near the ancient edge of the desert some distance inside it. In the last five years, however, increased prosperity and improved methods of irrigation have resulted in the reclamation of several large tracts; and the province not only will soon reach the boundaries which it had in the Ptolemaic and Roman periods, but bids fair to go beyond them.

Having several sites in our concession, we chose to begin at the largest of them, Kâgr el Banât, already known as a source of papyri. Work was commenced on December 9. For the first week we had to be mainly dependent on the few trained workmen whom we had brought with us, the local inhabitants, who were nearly all Bedawin, showing at first even more than the usual disinclination for a fixed employment, mixed, no

* This is the correct name, not Kôm el Kail.

doubt, with suspicions of our solvency. This difficulty, however, was soon overcome; *antikas* began to flow in, and it was not long before frequent mentions of the same village upon the papyri showed that we were upon the site of the ancient Euhemeria in the *μερίς*, or division, of Themistus. The Fayûm was anciently divided into three sections, called after the names of Heracleides, Themistus, and Polemo, who most probably were the first three governors (*strategi*) instituted when the great reclamation from Lake Moeris took place under Ptolemy Philadelphus. Our excavations at Karanis and Bacchias showed that the division of Heracleides contained the eastern half of the province, and our excavations last year prove that the division of Themistus occupied the north-western portion of the Fayûm; the remaining division therefore, that of Polemo, must be placed in the south-west. It was the least important of the three, and for some purposes of administration was in the Roman period grouped together with the division of Themistus.

The low mounds of Kaṣr el Banât cover an area of about a quarter of a square mile. The ruined houses were very shallow, the ground floor level being seldom more than two metres from the surface, while the underground cellars, which were so common a feature of the houses at Umam el Atl, were here conspicuous by their absence. On the other hand, the characteristic of Kaṣr el Banât was the large number of very small square or oblong chambers, not more than 1-1½ metres long, which were generally arranged in rows. *These must have been used as store-rooms of some kind; but the most interesting fact about them to us was the frequency with which their late owners had left papers lying about on the floor. One of these little chambers yielded about twenty-five documents of the time of Tiberius and Claudius.

Many of the houses, especially the more attractive ones, which had plastered walls, had been dug out before our arrival; but most of the others contained a layer of *afsh*,—the peculiar kind of moderately hard earth mixed with straw and twigs, which, for reasons we do not profess to understand, is associated with papyri. This layer was generally near the surface; below it the earth often became soft and fine (*trob naim* or *sedâh* in the limited sense), a kind which, probably owing to some chemical action, is barren as far as papyri are concerned. In those houses which had been used as places for throwing rubbish, the papyri were usually in a very fragmentary condition, the best preserved documents being discovered in buildings which had simply fallen in when the town was abandoned. Two rooms in the richest of these yielded upwards of a hundred documents from the correspondence of its owner, Lucius Bellenus

Gemellus, a wealthy Roman citizen who owned an estate at Zukkuria in the reigns of Domitian and Trajan, while the doorstep of the same house, on being turned over, proved to be an inscription with a petition to one of the later Ptolemies concerning the right of asylum in temples.

Fayûm sites have hitherto supplied but very few ostraca, probably because papyrus was cheaper and more plentiful than in most parts of Upper Egypt, and there was less reason for resorting to bits of pottery. Kâqer el Banât, however, was an exception, and few days passed without three or four turning up, while on one occasion over seventy were found together in an oven. Terra-cottas of the usual Fayûm types were also common, especially in the houses of the second or third centuries A.D.; and a great variety of pots was found, together with some coins (billon or copper), and miscellaneous domestic objects in wood, iron, or bronze. Of these the most interesting was an inlaid wooden box, shaped like a chair.

The local temple, which was of brick and stood by itself a little to the west of the town, had already been for the most part dug out; but in a few unopened chambers some demotic and Greek papyri were found, showing that this temple was, as usual in the Fayûm, dedicated to Sobek and Isis, as well as a large pot containing a bronze incense-burner and other ornaments belonging to the temple. Most of the objects found in the temple were of the late Ptolemaic period; those in the rest of the site belonged, with a few exceptions, to the first three centuries A.D. Nothing was discovered later than the fourth century.

A little more than a month's work was sufficient to finish the town at Kâqer el Banât, and we then devoted our attention to the cemetery, which was immediately to the south-west of it. This, however, proved to be very poor, so after a fortnight we removed our camp to another site, about three kilometres to the south-east, called, after the name of the nearest hamlet, Harîk.

Here the cemetery, which was immediately to the west of the site, but much more extensive than that of Kâqer el Banât, was first explored. The tombs fall into three clearly-defined classes: (1) early Ptolemaic (about B.C. 280—150); (2) late Ptolemaic and early Roman (about B.C. 150 to A.D. 80); (3) late Roman (about A.D. 80—300). All of these were shallow, none being more than eight feet deep.

In the first class the bodies were generally mummified and placed in plain wooden coffins with rudely-carved heads, either in a bricked-up recess at the side of the tomb, or under an arched covering of bricks. Pottery coffins were also used in the poorer burials, and some of these had

a rudely-shaped head. Most of the mummies had an ornamented cartonnage over the head, breast, and feet. This was sometimes composed of cloth, but more often of papyrus, of which in most cases several layers were stuck together in order to obtain a firm background for the plaster, while in others there was only a single thickness of papyrus. The writing belonged to the third or less commonly to the second century A.C. No beads were found, but a gilded plaster scarab and disks were often placed at the head. In one tomb there was a painted cinerary urn and a lamp, but otherwise the only objects found were pots of coarse earthenware.

The tombs of the second class had some points of resemblance to the early Ptolemæic. Pottery coffins and gilded scarabs were common; the bodies were placed under bricks, and the pottery was similar, though in much greater variety. But instances of mummification were very rare, and there was no cartonnage. Where wooden coffins were used there was no longer any attempt to give them the shape of a mummy, but sometimes they were painted with rude designs. Occasionally plain limestone sarcophagi were used. Small red or black lamps were very common, and in some of the tombs beads and small calcite or alabaster vases were found. What was most remarkable, however, was the number of pots buried in the tombs, sometimes with the bodies, sometimes in the filling of the graves. Most of these were of ordinary dark red earthenware, but there were a few specimens of finer black ware, and some inscribed amphoræ. For studying the characteristics of Ptolemæic pottery, about which hitherto almost nothing has been known, a large amount of well dated material is now available.

But though our excavations in the cemetery of Hartt were so fruitful in archaeological results with regard to the dating of pottery, and though we found what we wished most of all to find, an untouched cemetery containing mummies with papyrus cartonnage, fortune rendered nugatory a large part of our success. The tombs had been placed in low ground, and were consequently much affected by damp. Owing partly to this, partly, probably, to imperfect mummification, the papyrus cartonnage from the mummies was utterly rotten, where it had not already gone to powder; and the few small fragments which did not crumble when lifted were inconsiderable. A similar fate had befallen most of the wooden sarcophagi. In fact, only objects of stone or pottery had been able to withstand the damp.

The third class of tombs, those of the later Roman period, call for little remark, being mostly mere narrow alits in the ground, containing no objects except pots and an occasional lamp. As the bodies were not

mummified, there were naturally none of the portraits which have been found in some Fayûm cemeteries.

The ancient town at Harit, which we soon proved by documents found there to be the ancient Theadelphia, was somewhat smaller than Kaṣr el Banât, but the houses were larger and better built and much better preserved. In some cases the lower story was complete and the ceilings, which were composed of bricks laid upon thick reeds, resting on logs of palm, were standing, though more commonly, as might be expected, the roofs had fallen in. These houses were for the most part filled with a mixture of sand and fine dust and ashes, and in spite of their excellent state of preservation, were singularly barren in respect of papyri, and not at all rich in *antiques* of any sort. In one of them, however, we found a plough with all the ropes complete, in another a small inscription *in situ*, dated in the reign of Trajan, showing that the room in question was the dining-hall of the local weavers. The south-west side of the site, where the houses were filled with rubbish, had been much dug by *sebakhtn*, and yielded little in the way of papyri. Two parts, however, proved very fruitful. One of these consisted of a group of houses near the local temple, which like that of Kaṣr el Banât stood a little away from the town on the west, but being smaller had been quite cleared out. The papyri and coins found in these houses were all late Ptolemaic or very early Roman, while the pottery was identical with that found in class (2) of the tombs, and thus confirmed the results with regard to the dating of pottery which we had already obtained. A wooden shield cased with leather was also found.

The other productive portion of the site was a rubbish heap on the highest part of the mounds at the north-east corner. Being coated with sand to a depth of one to two metres, it had fortunately been left untouched by the *sebakhtn*. Here a surprisingly large number of papyri, practically all of the second century A.D., were found either in the *afsh* of the rubbish, or at the bottom in the rooms of a much-ruined building. Possibly this was where the local archives were deposited. Ostraca were also common, besides pots and miscellaneous *antiques* similar to those from Kaṣr el Banât. As there, nothing later than the fourth century was discovered.

Lastly, two other towns some distance back in the desert were explored with a view to their identification, the remains in each case being far too scanty to warrant a hope of considerable finds. One of these, called Wadfa, five miles north-west of Harit, almost in a direct line with Kaṣr Kurân, was shown by some papyri and ostraca (chiefly first century A.D.) to be the ancient Philoteris. At the other, Kaṣr Kurân, about nine miles from Kaṣr

el Banât and ten from Harit, there is a well-preserved late Ptolemaic temple of stone, but the remains of the town are only a few inches deep, and nothing inscribed was discovered. Documents found at Kasr el Banât, however, show that Dionysias was in the immediate neighbourhood of that place, and was a frontier station with a customs house for caravans. Both these conditions are suitably fulfilled if we place Dionysias at Kasr Kūrûn, which is at the extreme limit of the ancient Roman province and on the road to the Small Oasis, while no other extant site satisfies them.

The position of Dionysias, like that of Bacchias, is a matter of some importance in connexion with the controversy concerning Lake Moeris, which was supposed by Linant de Bellefonds to have been a high level lake on the highest of the three plateaus of the Fayûm, kept up by a gigantic dam and totally distinct from the Birket el Kūrûn, while the Arsinoite nome occupied the slope between the two lakes (sic!). This view, despite its demands upon our credulity, for a long time gained almost universal acceptance. The old view, however, which made the Birket el Kūrûn the modern representative of Lake Moeris, and supposed that the latter once filled the whole Fayûm, but was reduced by successive reclamations lower and lower until it fell to its present level, was maintained by Prof. Flinders Petrie, and more fully by Major Brown, who, in his *Fayûm and Lake Moeris*, exposed the impracticability of Linant's theory from the engineering point of view, and the strange inaccuracy of the measurements upon which that theory was based. The indictment of Linant's theory by Major Brown is as crushing as his vindication of his own theory is on the engineering evidence complete. The only uncertainties that remained concerned the literary and archaeological evidence.

In the former class we have the description of Lake Moeris by Herodotus (II. 149) which shows that the lake was still extensive in his day, and what is still more important the map of Claudius Ptolemy (second century A.D.), in which Bacchias, Dionysias, Arsinoe, and Lake Moeris are marked. Though the distances between places, especially when they are on different caravan routes, are not accurately indicated by that map, one inference from it is clear, that the traveller who went through the Fayûm from the north on his way to the Small Oasis, would pass Bacchias near one end of the lake, and keeping Lake Moeris on his right and Arsinoe on his left, would reach Dionysias near the other end. Until, however, the positions of Bacchias and Dionysias were discovered, the most diverse inferences could be, and were, drawn from this map, with much the same amount of probability.

The archaeological evidence concerned the date of those sites which, like

Kaṣr el Banât, Harit, and Umm el Atl, were below the level of the second plateau, and which, according to Linant's theory, were between the time of Amenemhat I. and Herodotus, on dry ground, while, according to Major Brown's theory, they were under water. It is obvious that here an opportunity was directly given to the excavator to verify one of the two theories. If Major Brown's theory was right, these sites could not possibly be older than the time of Herodotus when Lake Moeris still existed on a large scale, while on Linant's theory there were likely to be remains going back to the time of the XIIth Dynasty, when he supposed the second and third plateaus to have been reclaimed.

The result of our researches in the Fayûm has been to confirm the theory of Major Brown in every particular. Bacchias we found in 1896 to be Umm el Atl, close to one end of the Birket el Kurûn, and still the point at which caravans from the north enter the Fayûm. They then cross the Fayûm keeping the Birket el Kurûn on their right and Arsinoë (Medinet el Fayûm) on their left, and leave the Fayûm for the Small Oasis near the other end of the lake by Kaṣr el Banât and Kaṣr Kurûn, which, as we have shown, if not Dionysias itself, must be in the immediate proximity of it. That the Lake Moeris which Ptolemy knew was the modern Birket el Kurûn, as Major Brown's theory required, and no imaginary reservoir, is now clearly demonstrated.

The six sites in the Fayûm which we have excavated, tell the same tale. In none of them was there a trace of anything older than the third century B.C. The oldest houses are of the Ptolemaic period and are built on desert. Two of the sites, Theadelphia and Philoteris, as their names testify, were founded in the reign of the second Ptolemy, when, as the Petrie Papyri have shown, a great reclamation of land from Lake Moeris took place, and Euhemeria, Dionysias, Karanis, and Bacchias no doubt date from the same reign. Yet, according to Linant, the ground on which all these sites stood had been dry since the time of Amenemhat I.

To sum up briefly the history of Lake Moeris. Originally the lake filled the whole basin of the Fayûm, the first reclamation being carried out by Amenemhat I., who built the great dam at Illahûn, where the Bahr Yueuf enters the province, and recovered the high ground near the entrance as far as Biahmu, and a point between Ibhwaï and Agamiin. This remained the Pharaonic province until the time of Herodotus, when the water still came up to the colossi at Biahmû. Subsequently all the land now cultivated below the level of the Pharaonic province was reclaimed, chiefly in the reign of Ptolemy Philadelphus, when Lake Moeris was reduced nearly to the size of its modern representative, the Birket el Kurûn. The literary

and archaeological data coalesce with the engineering evidence and form one harmonious whole; and it is now time for the theory of a high level Lake Moeris on the top of a slope, originated by the brilliant but erratic French engineer, a theory which we note still holds its place in the principal handbooks, to be relegated to oblivion.

We returned to Cairo on March 13. Of our finds other than papyri and ostraca the most important were retained by the Gizeh Museum, including the large inscription from Kasr el Banât, the Roman plough and Ptolemaic shield from Harit, and a large selection of Ptolemaic and Roman pots and vases. The papyri and ostraca have all been brought to England for publication; a selection will be sent back later. As we have been fully occupied since our return with our new *Oxyrhynchus* volume, we have only had a few hours to devote to the Fayûm papyri. All those which were large enough to be worth study were unrolled and flattened while the excavations were proceeding, and the numbers in our rough list just exceed a thousand, though not more than 800 are complete. A large proportion of them belong to the early Roman period and some to the latest Ptolemaic, which are likely to be of exceptional interest. There are about thirty literary fragments, Homer as usual predominating.

A full account of our excavations in the Fayûm both last winter and with Mr. Hogarth in 1895-6 (the publication of which has been too long, though unavoidably, delayed), with maps, illustrations, &c., and a selection of the papyri, will form the annual volume of the Graeco-Roman Branch for 1899-1900, to be issued next year.

BERNARD P. GRENFELL.

ARTHUR S. HUNT.

II.—PROGRESS OF EGYPTOLOGY.

A.—ARCHAEOLOGY, HIEROGLYPHIC STUDIES, ETC.

WHILE the monopoly of digging in Egypt has been shared between France and native or half native dealers, scientific excavation there has hitherto been attempted only by Englishmen born and bred. Petrie has had no rival from other countries, and the land that produced Champollion, de Rougé, and Maspero—each in his time and manner a leader in the world of Egyptology—has sent to Egypt no one equipped and prepared for the responsibility of exposing the secrets of its sands. The duties of a director of the department of antiquities have been too multifarious and difficult to include the right conduct of excavations: endless digging inadequately supervised has been directed solely to the enrichment of museums, to the uncovering of inscriptions, or to providing matter for brilliant and rapid generalizations. In the last case it is as though some precious but enigmatic document were destroyed by its discoverer at his first essay in interpreting it. His attempt may probably have aroused new interest, it may even have left a permanent mark; but the material for his conclusions, which other workers had a right to examine, has gone for ever. The *tour de force* of the theorist is recorded as an example of his personal ingenuity or power, but to the store of ascertained facts which are the food of science he has added scarcely a single item.

It marks, therefore, a happy change in the prospects of Egyptian archaeology when Germany, after many years' abstinence from field-work in Egypt, again takes up her share of exploration and proceeds with characteristic thoroughness to send out well-trained men ready to observe and record as well as to find. It is to be hoped that the precedent set last season will be permanently followed, and that a German organization will be established working with the same aim as our own Society, to make sure the foundations of Egyptian archaeology and build up a science destined to be foremost among the archaeologies of the world in completeness and in chronological scope.

The great archaeological wealth of Egypt, and the rapidity with which its treasures are now being exploited, has led the German Government to determine on appointing an Egyptologist in connexion with the consulate, to watch over the interests of German archaeologists and scientific institutions in the country. Herr Ludwig Borchardt is the first to fill this post, and the vacancy in the staff on the Gizeh Catalogue created by his removal will be filled by Dr. Heinrich Schäfer, assistant to Professor Erman in the Berlin Museum.

The following report as to the progress made with the Catalogue of the antiquities at the Gizeh Museum has been kindly supplied by Mr. J. E. Quibell.

"This work was rendered possible by a grant from the Caisse de la Dette. As originally designed, it should have been finished in three years, but the number of objects in the Museum is so much greater than was at first believed, that an extension of time will be necessary if the work is to be completed on the present scale.

"The catalogue will form a bulky work of perhaps forty volumes; it will have to be lithographed, as the great number of sketches to be inserted would make printing too expensive. Beside the main inventory three slip catalogues are being constructed:

"(1) Catalogue of places, showing at a glance all the objects known to have come from the several sites.

"(2) Catalogue of names of persons, arranged alphabetically.

"(3) Catalogue of objects dated with certainty, arranged in order of dynasties and reigns.

"Indices of previously existing catalogues and of references to Egyptological literature are also being prepared.

"The organization and plan of the work are due to Herr Borchardt, who was engaged on the cataloguing of the statues for nearly a year before he was joined by any of his colleagues." *

"About 10,000 numbers, out of perhaps 50,000, have been done. Herr Borchardt has described the statues and the Old Kingdom monuments and is now working on architectural models. Herr Reisner has catalogued the boats and canopic vases and most of the amulets. Mr. Crum has dealt with the Coptic monuments, M. Chassinat with the sarcophagi of the two

* "We have now to regret Herr Borchardt's departure from the cataloguing staff, but to congratulate him on his appointment as scientific *attaché* to the German Consulate General."

great Dér el Bahri finds, Freiherr von Bissing with pottery, faience and bronze, and I myself have been engaged with the archaic monuments.

"Several volunteers have helped in various departments, Mr. Grenfell and Mr. Hunt working on the Greek papyri, Professor Wilcken on the ostraca, and Mr. J. G. Milne on Greek inscriptions.

"The most important acquisitions of the Museum during the year have been from the excavations: little or nothing has been bought from dealers."

The report of the German academical committee for the publication of an Egyptian Dictionary, signed by Professor Pietschmann, states that no appointment has been made to fill the gap caused by the death of Georg Ebers, who represented the Bavarian Academy. G. Möller and J. H. Walker have been added to the working staff. Squeezes and photographs of the Pyramid texts have been obtained by Herr Borchardt at the cost of Dr. Heintze. Dr. H. O. Lange has worked through the medical and magical papyri in the British Museum. Down to April 1st, 3608 extracts had been copied, producing 62,000 printed word-slips. (For the method of procedure, see *Archaeological Report* for 1897-8, p. 12.)

Two interesting sketches of recent Egyptological work and literature have appeared within the year, the one by Professor Wiedemann in the newly founded *Historisches Litteraturblatt*, 1898, pp. 1, 89, the other by Professor Spiegelberg in the *Jahresbericht der Geschichtswissenschaft*, 1897, p. 92.

According to the *Revue Critique*, Dr. M. Mahler, an astronomer whose contributions to Egyptian chronology are well known, has had the courage to print a popular treatise on this subject in Hungarian, with a free use of hieroglyphic types. While wishing the book all success in interesting a new circle, we hope for ourselves and others that Egyptologists will not have to learn Hungarian.

The editor of the *Sphinx* (ii. 231), in reviewing the *Archaeological Report*, expresses the wish that hieroglyphic type were used by us. He is evidently unaware that subscribers receive this publication free: with a very limited sale the luxury of hieroglyphic type cannot be afforded, however much it would be valued by the present writer.

Professor Wiedemann's suggestion, made two years ago, that we should devote a section to Arabic remains and publications has not yet been complied with. The editor hoped to have secured a contribution on the subject this year, but circumstances have again postponed it.

A very curious and important collection of "marvels" has been edited in translation from an Arabic original by the Baron Carra de Vaux. The second part of this *Abrégé des Merveilles* is entirely devoted to Egypt, and purports to give the history of the priests and kings down to the Exodus, and of the wondrous talismans which they constructed, &c. The royal names in it are entirely mythical, and there appears to be very little that can be connected in any way even with the notions current in Pharaonic Egypt, much less with the actual facts. It is thought to have been compiled about the tenth century, largely from written Coptic (?) sources; but if, as is probable, it indeed originated in Egypt, this shows how the old ideas had been almost completely swept away and replaced by new imaginings, the talismans being to a great extent suggested by Greek inventions in mechanics. The publication will certainly promote investigation into the origins of this widely spread class of literature. It has been reviewed by MASPERO, *Journal des Savants*, 1890, pp. 69, 154, 277, and by BERTHELOT, *l. c.* pp. 242, 271.

A more matter-of-fact collection is the fifteenth century census of Egyptian villages, the Arabic text of which is published with a short introduction by Dr. Moritz in vol. x. of the series of *Publications de la Bibliothèque Khédiviale*. A translation of the document is in de Sacy's *Abdellatif*, but Dr. Moritz was the first to discover its true date, title, and author in the Bodleian MS. (which de Sacy had also consulted). This MS. is but a few years later than the original composition.

EXCAVATIONS AND EXPLORATIONS.

For the following Section also we have to thank Mr. Quibell:—

Department of Antiquities.

"The permits granted for excavations by the Department of Antiquities were numerous last season, but M. Loret has earned the gratitude of

students by refusing all permits to dealers. It is hoped that Farag's exploits at Bersheh will be the last of these extraordinary concessions to vandalism. The list of sites on which work has been done, or for which at least application was made, with the names of the excavators, is as follows:—

Denderah to Hā	Prof. Petrie (see p. 1).
Kūm el Aḥṇar	Mr. F. W. Green (see p. 22).
Sheikh Abādeh } Eshmunēn }	M. Gayet (on the site of Antinoë).
Abu Sir (the sanctuary of Ra)	Dr. Schäfer (see p. 25).
Drah Abu'l Neggah	Lord Northampton (see p. 24).
Alexandria	Prof. Noack.
Bigeḥ } El Khozām }	M. Chantre.
Minieh to Siut } Tomb of Ptahhetep }	Mr. Davies, to copy (see p. 5).
S.W. of Faiyūm	Mr. Grenfell and Mr. Hunt (see p. 8).
Mér (cemetery)	M. E. Chassinat.
Aḥnās	Prof. Wilcken, for papyri (see p. 51).
Kūm Ga'f	Mr. Hogarth (see p. 25).
Ekhmin } Dronkah }	M. Gayet.
Damietta }	
Siwah	Graf von Grünau.
Nubia	Mr. Somers Clarke, for smaller clearances.
Heliopolis	M. Bénédict.
El Lahūn	Dr. Borchardt.

"M. Loret, the Director of Antiquities, has conducted very fruitful excavations at Sakkāreh and in the Biban el Moluk. At Sakkāreh he has departed from the practice followed by some of his predecessors of making scattered "sondages," and has systematically cleared and planned a whole "street" of mastabas, making several discoveries of importance, including that of a mastaba with a small pyramid attached.

"At Thebes he has discovered the tomb of Thothmes I. and the undisturbed burial of a certain Ma-her-pa, probably one of the companions of Thothmes III. in his childhood. The objects found in this tomb have now been brought to the Museum. There are three coffins, the outer one of wood covered with pitch, with titles, &c., in gold foil; the second is inside this, but the third and smallest was found separate; it is too large to go inside the second one. The most striking objects in the funeral furniture are two quivers of

leather, embossed and decorated with appliqué leather work; two archers' armlets, a bowl of blue faience, a bottle in many-coloured glass, and two dogs' collars of leather, one bearing the name of the dog. The pottery is of the typical Thothmes III. type, with red and black triple line ornament. Besides these there are offerings wrapped up in cloth, and packed in strange rounded wooden boxes, arrows with wooden knobs instead of points, arrows with flint tips, alabaster vases and other objects, the whole forming a very important and securely dated group.

"Two members of the Museum staff, MM. Daressy and Legrain, worked during the winter in Upper Egypt. M. Daressy was at Medinet Habâ, clearing the north part of the temple and the boundary wall down to the pavement. All is now cleared except the S.W. corner. A Coptic structure to the E. of the pylon was found, made of the stones of a great monumental gateway of Domitian: this M. Daressy reconstructed. Under the great Ptolemaic pylon, in the pavement, was a large granite stela of Thothmes III. (4 m. high); it is now set up in the Roman court. The reconstruction of the astronomic vaulted roof has been finished and a colossal statue of Ptah (period of Amenophis III.), found in fragments by Grébaut, has been put together.

"M. Legrain spent a long and very successful season at Karnak:* of his discoveries and the various pieces of restoring work a short summary is here given.

"The North half of the hypostyle hall is now out of danger: some work must, however, still be done on twelve columns out of the fifty-seven. In the southern half thirteen are repaired, one has still to be taken down and put up again.

"The leaning column has been taken down and rebuilt to the height of five metres.

"The following parts of the temple have been cleared: round the sanctuary, the annals of Thothmes III., the gate of Sety II. One part between the "promenoir" and the sanctuary (XII. Dyn.); the temple of Apet; the space before the temple of Khonsu. The temple of Ramesses III. is finished and the colossus of the King put up before it. The head

* Professor Sayce now reports that M. Legrain resumed his work at Karnak in July, when he was fortunate enough to discover a small chapel, consisting of three chambers, on the east side of the ruins. It contained a number of well-preserved inscriptions, showing that it had been erected by two kings hitherto unknown, Osorkon IV. and Takelot III., who had been crowned on the same day. They fill up the lacuna between the XXIIIrd and XXVth Dynasties, and explain the relation of Queen Shep-nep II. to the Bubastite dynasty on the one hand, and the Aethiopians on the other.—En.

(weighing twelve tons) of the colossus of Rameses II. has been put in place (before the hypostyle hall).

"The most important discoveries made are:

- (1) A colonnade before the temple of Khonsu.
- (2) A group in alabaster (6 m. high) representing Amon and Rameses II.: this is in the hypostyle hall.
- (3) An obelisk of Thothmes (the third known): E. of the hypostyle hall.
- (4) Statue of Usertesen I. dedicated to his ancestor Antef-aa.
- (5) Important series of bas-reliefs of Hatshepsut and Thothmes III.
- (6) Two colossal statues (in Gebel Ahmar quartzite) of Amon and Amonit: period of Tutankhamen, usurped by Horemheb.
- (7) Three statues (broken) of Horemheb before his accession to the throne.
- (8) Two statues of Amenophis III., one in granite (2 m. high), the other of marble (1.50 m. high, seated).
- (9) Large statue of Thothmes III.
- (10) Cartouche of an unknown king—*Ugef (?)*"

For the following section we are indebted to Professor Petrie:—

The Egyptian Research Account.

"This student fund was transferred to a fresh worker for this past season; it had served its purpose in giving needful training to Mr. Quibell, who passed from it to a post on the staff at the Cairo Museum. Beside this training the Account has fully rewarded the public by the results of five years' work, ending with the great discoveries at Hierakonpolis. To complete the work was certainly a duty; and there could be no question of the fitness of Mr. F. W. Green to undertake it, as he had been there in the previous season and knew the details, and was, moreover, an expert surveyor. The Account was therefore put at his disposal for finishing the work.

"The main affair was an exhaustive clearing of the ground of the temple site, and much of the town enclosure around it. The raised mound on which the temple was built proved to be almost circular in plan: a mass of sand with chips of prehistoric pottery in it, held up by a revetment of rude steps of stone. It probably belongs to the earliest dynastic age. In the area was found a portion of a large stele of king Kha-sekhem; this is very valuable as proving the exact reading of the name, which had been before doubtful owing to its roughness on the statues and great stone jars. This

stela is the most monumental work of these early dynasties that we have yet seen, and links on to the style of the rock carving of the IVth Dynasty.

"A piece of a great porphyry vase with the *ka*-name of king Kha-sekhemui was also found; and part of the base of a statue with apparently a double *ka*-name, which is, therefore, probably of the same king.

"In the town was found another important piece. As yet we only knew of the three Min statues of Koptos and the kneeling figure of Hierakonpolis as archaic carving on a large scale. Now a life-size figure has been found, of the same very archaic style, but dressed differently to any Egyptian figure, and recalling the early Babylonian style. A long robe reaches to below the knees; it is thrown over the left shoulder, and held by the left arm across the breast; the right arm hangs down the side, and the hand was pierced, like those of the Min statues. Unhappily, the head and feet are both lost, and the block has been often re-used for a threshold and door socket, down the left side.

"A large quantity of flint tools and flakes were found in the town, some in the temple, and a few from the cemetery. They are of every quality, from finished knives to mere flakes, and include a great variety of tools. A large mass of minute wrought flakes, like the so-called 'midgets' of India and Europe, were found together in one place, some thirty pounds weight in all.

"On the desert edge a long mass of prehistoric cemetery proved to have been almost entirely plundered by dealers. Some fine flint work and a good deal of pottery was recovered. But the main result here was the painted grave of the middle prehistoric age. The figures are of boats, men, and animals; scenes of both hunting and fighting are shown. It is the most important drawing yet known of the prehistoric age, it clenches for certain the meaning of the boats on the vases, and shows many details of the prehistoric life. The whole was very carefully copied full size in colours by Mr. Green; and he then spent much time and labour in removing the rotten mud coating bearing the drawings, and fixing it in sheets of plaster. Thus it travelled safely to the Cairo Museum. Mr. Green completed his work by a detailed plan and map of the temple and neighbourhood.

"Thus, though these have been but the gleanings after the great harvest of last year, they have given three unique works of much importance, such as would very recently have been looked on as being beyond all our hopes."

Professor Schweinfurth's articles on current excavations have been

reprinted in *Sphinx*, vol. ii. 203, last season's work; iii. 20, excavations at Alexandria, M. Loret's discovery of Old Kingdom tombs at Sakḥareh, Dr. Schäfer's excavations for the German Government at the "pyramid of Rikḳeh" (Abusir), M. Legrain's work of repair at Karnak, Dr. Spiegelberg's for Lord Northampton at Dra' abu'l negga; and, iii. 103, M. Loret's discoveries in the Valley of the Tombs of the Kings. Dr. Schweinfurth laments that sculptures are still sawn out from wall scenes for sale to tourists, and quotes a block on sale from the temple of Dér el Bahri. Nothing, however, has been missed from the temple for at least two years.

HIERACONPOLIS. See p. 22.

THEBES. For M. Legrain's work at Karnak, see p. 21. In *P. S. B. A.* xxi. 141 Professor Sayce mentions some of M. Legrain's latest discoveries, including blocks of a scene which shows Thothmes III. conducting the funeral of Hatshepsut.

Dr. Spiegelberg and Mr. P. E. Newberry, excavating at the expense of Lord Northampton at El Kurneh and Dra' abu'l negga, have found the site of the funerary temple of Ahmes-nefertari, mother of Amenhetep I. She and her son were both worshipped in the XIXth and XXth Dynasties. The queen's temple was close to that of the king, traces of which had already been found by Spiegelberg in 1896. In the mound of El Barabi, near El Kurneh, sculptured blocks were recovered which had been taken from the temple of Dér el Bahri as building material by Rameses II. and III. There was also found and opened the tomb of the "superintendent of the gold and silver house, Zehuti," the chief official in charge of the work in precious metals under the splendid reigns of Hatshepsut and Thothmes III. A specimen of his craft is in the Louvre. The inscriptions in this tomb are long and important, and it is a curious fact that his features and name are throughout systematically defaced. It has also been discovered that he was represented in a scene in the temple of Dér el Bahri, and there, also, his figure is defaced.

There are accounts of Lord Northampton's excavation in *Or. Litt. Zeit.* ii. 25 and 127.

The tomb of Thothmes I., discovered by M. Loret, is small, consisting only of two chambers. In Baedeker's map its site can be located between tombs Nos. 14 and 15 (those of Setnekht and Sety II.); actually it lies between No. 14 and the tomb of Amenhetep II., discovered last year. That of Ma-her-pa-Ra, fan-bearer of a king, is in the same neighbourhood, and is the only non-royal tomb yet discovered in the Valley. When opened it was found to have been plundered of all valuables; the thieves, however, had replaced the mummy with some care, after unwrapping it.

The numerous offerings of no intrinsic value—food, flowers, &c.—were still in excellent preservation, so that many interesting particulars in regard to the flora and fauna of the time may be expected from their examination. There was also found a symbolic bier with mattress, &c., and on the top a figure of Osiris painted on linen. Earth had been placed on this figure and grains of corn sown and watered there so that they sprouted. This points to some curious symbolism of renewal of life after death, for which there is also other evidence in texts and wall-scenes; but the discovery of such a deposit in a tomb is at present quite unique.

For a further account of M. Loret's work see p. 20.

ABADIYEH AND HÜ. See p. 1; also an account of Professor Petrie's work on these sites in *Or. Litt. Zeit.* ii. 180, by Wiedemann.

ABUSIR.—Dr. Schäfer's excavations of the "pyramid of Rikkeh" show that a natural hill had been scarped and levelled to a square platform, along the sides of which run sculptured stone corridors or chambers, and at the back rises a pyramid of moderate dimensions, probably the support of an obelisk. The approach is from the East; to the right of the causeway at the edge of the platform stand nine great lavers, and at the foot of the pyramid is a small temple consisting of a single chamber with a huge alabaster altar before it in the form of four tables of offerings combined. The fragmentary sculptures represent ceremonies at a festival, and prove that this remarkable and unique structure was the solar temple with its pyramid built by N-user-Ra of the Vth Dynasty, and named Shesep-ab-Ra. The work of clearing will probably occupy more than another season. The lavers had been already found by Mr. Villiers Stuart more than ten years ago.

SAKKAREH.—For an account of M. Loret's work here see p. 20.

NAUCRATIS.—The discovery and excavation of this site by Mr. Petrie and afterwards by Mr. Ernest Gardner is one of our Society's principal titles to fame, and now again it has been the scene of active exploration. In the interval the fellahin had continued the seabkh-digging vigorously and cleared away large masses of the mounds of Kûm Ga'if, some parts of which have been brought under cultivation. In a short time the landowners will have levelled the remainder of the mound into the great trough of the seabkh-diggers, all will be under irrigation with the fields around, and nothing but the name will survive to mark the site of the famous Greek colony and emporium. Mr. Hogarth therefore determined to draw upon the resources of the British School at Athens for a new season's exploration, which promised to be profitable after the great clearances of rubbish by the seabkhin. A large quantity of broken vase fragments was obtained,

some with dedications to Heracles, Poseidon, Demeter, and Artemis. All the old Greek temples seem to have been in the town itself, and it appears unlikely that the great enclosure on the southern outskirts was the Hellenium of Herodotus: dedications to the "gods of the Greeks" found in the northern part of the town point rather to its situation having been there.

OASIS OF SIWAH.—In a book entitled *From Sphinx to Oracle*, and illustrated with photographs, Mr. Silva White has published an account of his journey to this oasis. (See *Arch. Report*, 1897-8, p. 19.)

Mr. G. W. Frazer states in *P. S. B. A.* xxi. 143, that he has copies of all the scenes and inscriptions in the scattered tombs (outside the main groups) of Lower Middle Egypt.

MEMOIRS ON EXCAVATIONS.

QUIBELL, *El Kab*, publishes the results obtained by him when working at El Kab in 1896-7 for the Egyptian Research Account, Mr. Somers Clarke and Mr. J. J. Tylor largely contributing to the funds available for the excavation. The book is fully illustrated with plans of the tombs and drawings and photographs of the objects found—the interments belonged especially to the prehistoric period and to the first four dynasties, also to about the XIIth Dynasty. There likewise are plans of a gateway in the great enclosure-wall and of the temple of Thothmes III. without the walls; in the latter foundation deposits were discovered. This publication is a solid contribution to Egyptian archaeology. The same author's *Ramesseum* (with *Tomb of Ptahhetep*), a previous volume of the series, has been reviewed by W. MAX MÜLLER in *Or. Litt. Zeik.* i. 350.

LOBET's report on his great discovery of the tombs of Thothmes III. and Amenhetep II. (see *Arch. Report*, 1897-8, pp. 16-18) has been printed in the *Bulletin de l'Institut Egyptien*, 1899, with map, two plans, and ten photographs.

Miss M. BARNES and Miss J. GOURLAY, *The Temple of Mut in Asher*, give an account of their excavations at Thebes during 1895-7 in the great temple of Mut, south of that of Amen at Karnak, with plans, photographs of monuments, and copies by P. E. NEWBERRY of numerous important inscriptions. Two views are given (pl. xxiv.) of the head of a statue of Mentuemhat, governor of Thebes at the time of the Assyrian invasion. It is one of the finest portraits known from Egypt. The volume is a good example of careful and prompt publication of results by English amateurs with some assistance from specialists. Dr. Page May's photographs are admirable.

AMÉLINEAU, *Les Nouvelles Fouilles d'Abydos*, 1895-6, presents the final memoir (4to) on the first two years of excavation in the marvellous necropolis at Abydos, with partial publication of inscriptions, including several of interest for the late periods. The chief interest, of course, attaches to the royal tombs of the earliest period, and to these M. Amélineau devotes numerous pages, without, however, recording many facts of value to archaeology. It is to be feared that the information which the sands of Abydos had guarded for so many thousands of years on that remote period of Egyptian history has been thrown to the winds by the spades of his excavators. The plates reproduce in photography a number of interesting vases, ushabtis, and other objects of all periods discovered in the course of the diggings, including several inscribed monuments, jar-sealings, &c., &c., of the earliest kings or of their subjects. But the whole work—excavation and publication alike—whether we look at the plates or at the text, or try to correlate the one with the other, is an extraordinarily naïve confession of the author's unfitness for his great task. Let us hope that some traces of the royal tombs still remain undisturbed, and that from these an authentic picture of them and of their surroundings may in part at least be restored during the coming season.

AMÉLINEAU, *Les Nouvelles Fouilles d'Abydos*, 1897-8. A preliminary report (8vo) on the third season's excavations at Abydos, including an account of the shrine of Osiris in the necropolis. Reviewed by MAX MÜLLER in *Or. Litt. Zeit.* ii. 50.

AMÉLINEAU, *Le Tombeau d'Osiris*, with five plates and plan (4to). This is the full description of the curious shrine of Osiris in which M. Amélineau found the recumbent granite figure of Osiris on a bier. The excavation of the tombs surrounding it and of the tomb of King Perabsen is described, as well as that of a king whose title Amélineau—as against all Egyptologists—reads into an indication that the sepulchre was that of the heroes Horus and Set. After the same fashion he would have us believe that a skull found in his diggings is that of Osiris himself; no wonder that in a note printed at the end of the memoir this relic is pronounced on good authority not to be human!

PUBLICATIONS OF TEXTS.

EL KAB. Graffiti; SAYCE, *P. S. B.* i. xxi. 111.

KARNAK. Numerous inscriptions in Benson and Gourlay's *Temple of Mut in Asher*, edited by P. E. NEWBERRY.

DÉR EL BAHRÏ. The third volume of M. NAVILLE's publication of the temple contains the end of the inscriptions relating to the childhood of

Hatshepsut and her coronation, and those recounting the expedition to Punt. MASPERO, *Journal des Savants*, June, 1899, 337, 401, reviews the Dér el Bahri series so far as yet published. MAX MÜLLER, *Or. Litt. Zeit.* ii. 240, reviews the new volume.

DRA' ABU'L NEGGA. In *Zwei Beiträge zur Geschichte und Topographie der Thebanischen Necropolis im Neuen Reich*, SPIEGELBERG describes in the first place some remains of the funerary temple of Amenhetep I., discovered by him in 1896; in the second he proposes a plan for collecting from graffiti on the spot, ostraca, papyri and inscriptions, all materials relating to the administration of the necropolis of Thebes under the New Kingdom. Several interesting unpublished specimens are given with translations. The pamphlet is reviewed by FIEHL, *Sphinx*, iii. 108, and by MAX MÜLLER, *Or. Litt. Zeit.* ii. 12.

The tomb of Senneser ("tomb of the vines"): the description continued with an attempt to explain the curious funerary scenes so often shown in tombs of the XVIIIth Dynasty: VIREY, *Rec. de Trav.* xxi. 127.

ABYDOS. Notes on the plans and inscriptions of the temples of Sety I. and Rameses II. after recent clearances; supplementary to Mariette's publication. DARESSY, *Rec. de Trav.* xxi. 1.

SHARONA. Description of the tomb of Pepyankh and of a tomb of the Basse Époque; by Miss M. BRODRICK and Miss A. A. MORTON, *P. S. B. A.* xxi. 26.

SAKKAREH. Inscriptions of the great tomb of Mera, with plan: DARESSY, *Journ. de l'Inst. Égyptien*, iii. 521; reviewed by M. MÜLLER, *Or. Litt. Zeit.* i. 359.

SINAITIC PENINSULA. Two graffiti from Wady Maghara from squeezes by Dr. Euringer; SPIEGELBERG, *Rec. de Trav.* xxi. 51.

FLORENCE. Saite stela of "Horus on the Crocodiles" held in the hands of a statue: PELLEGRINI, *Accad. dei Linc.* 1898, 169. Inscriptions on Canopic vases: *id.*, *Giorn. della Soc. Asiat. Ital.* xi. 73.

ROME. A new edition of the historical inscriptions relating to the reigns of Cambyses and Darius on the famous naophorus of the Vatican, with four photographs: MAREUCHI, *La Biographia di un personaggio politico dell'antico Egitto* (Extr. from "*Bessarione*").

PARIS. A number of stelae found by Mariette in the Serapeum and now in the Louvre: CHASSINAT, *Rec. de Trav.* xxi. 56. The editor notes that there is great difficulty in obtaining access to the originals and to the records of their discovery, and that they are now much spoilt.

Stela with names of about the XIth Dynasty belonging to M. de Saint Marceaux, with photograph: MASPERO, *Rev. Arch.* xxxiv. 321.

HIERATIC.

The final instalment of the Kahun Papyri has been published, containing preface, additions, corrections, and indices: GRIFFITH, *Hieratic Papyri from Kahun and Gurob* (principally of the Middle Kingdom), Part III.

The trustees of the BRITISH MUSEUM have published a facsimile of the *Rhind Mathematical Papyrus*. This is an issue of the plates prepared by Dr. Birch thirty years ago, and now first published. Reviewed by GRIFFITH, *Or. Litt. Zeit.* ii. 116; cf. a note by EISENLOHR in defence of his own publication of 1877 (an excellent and convenient edition), *P. S. B. A.* xxi. 49.

New facsimiles of and commentary on the songs in the Harris Papyrus, by MAX MÜLLEN, *Die Liebespoesie der alten Ägypten* (see below under "Literature").

New readings in the *Tale of the Doomed Prince* (Harris Papyrus), by H. O. LANGE, *Rec. de Trav.* xxi. 23.

Three hundred and thirty ostraca classified and copied, with transcriptions opposite, also fragments of papyri, &c.; the explanations to follow in another volume: SPIEGELBERG, *Hieratic Ostraka and Papyri found by J. E. Quibell in the Ramesseum*, 1895-6. (Extra volume of Egyptian Research Account, 1898.)

In *Rec. de Trav.* xxi. 74, GOLÉNISCHEFF publishes a complete transcription into hieroglyphs and a translation of his famous papyrus containing the account of a voyage from Thebes to Phoenicia in the reigns of Smendes and Herhor of the XXIst Dynasty. This publication is almost as important philologically as historically, presenting as it does an instructive example of the late Egyptian language passing into demotic. A Russian version with photograph of the first of the three pages was published in 1897 in the *Festschrift für Baron Rosen*; the entry regarding it in the last *Archæological Report*, p. 23, was not quite accurate.

Photograph, transcription and translation of a curious stela with inscription of the age of one of the Sheshonqs, recording the judgment of the god in a dispute concerning the title to a well: SPIEGELBERG, *Rec. de Trav.* xxi. 12. This stela was obtained by Captain Lyons in the Oasis of Dakhleh and is now in the Ashmolean Museum.

DEMOTIC.

In Pla. vii., viii. of vol. ii. of the Catalogue of Greek Papyri in the British Museum, F. G. KENTON publishes a facsimile of a Greek and

demotic deed apparently bilingual, from Socnopaeus, of the forty-first year of Augustus, and incidentally (Pla. xxii.-xxviii.) some accounts in demotic, not bilingual.

HISTORY.

The reading of the name of Menes on the plaque from the tomb of Nekâdeh has been questioned by several Egyptologists in addition to Professor Wiedemann (see *Archaeological Report*, 1897-8, pp. 24-5). Both MM. NAVILLE and LEFÉBURE, comparing the vignette and rubric of Chapter xvii. of the Book of the Dead, see in the supposed cartouche a symbol of the summer-house in which draughts are played by the blessed dead. Unless more definite evidence is forthcoming, however, it seems improbable that this late representation should have more than an accidental resemblance to the subject of the ancient plaque. It is also difficult to read the signs on the latter so as to fit the sense proposed by these scholars; in fact the inscription and scene must remain more or less enigmatical until the discovery of further inscriptions and analogous scenes of the early period. M. Naville thinks it probable that cartouches were not used before Senefru, and would interpret the "Cartouche of Menes" on the Nekâdeh tablet as the name of a building approached by the king represented below, considering that name as meaning something equivalent to "the funerary pavilion of the king." M. Naville's important and suggestive article is printed in *Rec. de Trav.* xxi. 105, and with it he gives a new photograph of the tablet, taken by Professor Hess. In the same paper he deals with the Hieraconpolis slate palette, the monuments of Kha-sekhemui and other early remains, finding some remarkable illustrations of the subjects depicted, and of details of the inscriptions in the texts and scenes of Dér el Bahri. He also devotes a long section to the Vth Dynasty records of very ancient feasts and gifts to the temples inscribed on the tablet of Palermo. M. Lefébure's paper will be found in *Sphinx*, iii. 65. He points out that later hieroglyphic records and classical tradition seem to connect Menes with Memphis, and examining the evidence as to his burial at Nekâdeh, considers it insufficient to overthrow their testimony.

In *Rec. de Trav.* xxi. 102, MAX MÜLLER discusses the hieroglyphs and figures of the Menes tablet, and in *Or. Litt. Zeit.* i. 342, he has a paper on the earliest Egyptian kings. In *Aeg. Zeit.* xxxvi. 142, there is a short note by GRIFFITH on the Egyptian name of Usaphais, and another by BONCHARDT on the cylinder of Queen N-maat-hep of the IIIrd Dynasty, with a parallel to one of her titles pointed out by NAVILLE and interpreted by SETHE.

In *P. S. B. A.* xxi. 108, SAYCE publishes a curious graffito from El Kab, giving the name of Khufu written without a cartouche and accompanied by another name, which he identifies with Manetho's Soris, the predecessor of Khufu.

In *Rev. Crit.* January, 1899, 1, MASPERO reviews Pellagrini's publication of the Palermo tablet recording gifts to the temples by early kings.

A new edition has been issued of PETRIE, *History*, vol. i., in which the first thirty pages, covering the earliest period to the beginning of the IVth Dynasty, have been entirely re-written in consequence of the startling discoveries made during the last few years. There are also seven pages of addenda.

In *Rev. Arch.* xxxiii. 15, J. CLÉDAT endeavours to prove that Methen of the famous tomb from Abnûsir, now in the Berlin Museum, was a woman, pointing out that one of the large figures on the sculptures with the name of Methen attached resembles the figure of a woman both in outline and in dress. But in the new Catalogue of the Egyptian antiquities in the Berlin Museum, p. 46, the figure is described as that of Methen when old and corpulent.

A large number of very interesting specimens of scarabs are published by J. W. FRASER, in *P. S. B. A.* xxi. 148. Many of these belong to the Khyan group which, arguing from the use of the scroll pattern, the author attributes to the end rather than to the beginning of the Middle Kingdom. The principal scarab, however, is of Amenhetep III., of the largest size and of a new type, dated in the second year of his reign. It records a royal battue of a herd of wild bulls in a country the name of which cannot yet be certainly read. We learn from it the important fact that the king was at that time already married to the famous Ty.

Tutankhamen is named Tutankhaten on a tablet recently acquired by the Berlin Museum, as noted in the annual report of the Museum.

SPIEGELBERG, in *Rec. de Trav.* xxi. 48, is the first to recognize that in an inscription of one of the later Ramessides, recording the numbers of workmen sent on an expedition to the Hammamat quarries, it is stated that 900 of them died.

DARCEY, who has done so much to restore the names of the XXIst Dynasty, has found at Abydos a new Pisebkhanet as a Theban priest-king. He names him Psusennes I., assigning his previously known namesake to the end of the dynasty. The new Psusennes he places provisionally between Piankhy and Pinezem, among the priest-kings as well as in the Tanite list (?): *Rec. de Trav.* xxi. 9.

In *Rec. de Trav.* xxi. 52, SPIEGELBERG publishes, from an altar,

inscriptions containing names of a certain family of the XXIIInd Dynasty which fit into a genealogy already known to us, and seem to show that a man married two of his own sisters.

Fragments of a demotic story relating to Bocchoris discovered by KRALL in the Rainer collection, are translated by him in the *Festgaben für Büdinger* (Innsbrück, 1898). The story furnishes a key to the puzzling entry in Africanus, the excerptor from Manetho—"Bocchoris in whose time a lamb spoke, 990 years,"—which has given rise to so many conjectures. The fragments of the story, which is entitled in the original "The Curse on Egypt after the Sixth Year of King Bocchoris," are miserably tantalizing, but enough remains to show that the 900 years, during which Egypt will suffer oppression after the death of Bocchoris, correspond to the 990 years of Africanus. The story is of Roman date. Africanus lived beyond the term of the prophecy, but even then the hopes of the Egyptians for freedom from foreign rule were kept up by altering the number to 990 years. Later excerptors omit the note altogether.

MAX MÜLLER, in *Aeg. Zeit.* xxxvi. 131, remarks that the inscription on the obelisk of Antinous indicates that it was erected outside the walls of Rome.

Under the title of *Les Empires*, MASPERO is now issuing the third and last part of his "History of the East." During the period of which he is now writing Egypt takes a subordinate part, while Assyria, Babylonia and Persia in turn lead the world. The first portion of the third part deals with the first Assyrian empire.

Petrie's *History of Egypt*, vols. i., ii., is reviewed by FLEHL in *Sphinx*, iii. 34.

In *Rev. Égypt.* viii. 106, REVILLIOUT writes on the "reforms and dreams of a philanthropic king," i.e. of Horemheb.

GEOGRAPHY.

SPIEGELBERG, in *Rec. de Trav.* xxi. 49, discusses the name of the city Swnu, Seahnu, Smenu, the god of which was Sebek, speculates on the variants of the name, and proposes to identify it with Esneh (cf. MASPERO, *ib.* 55). The same scholar (*ib.* xxi. 53) gives an instance of the interchange in Egyptian of No and Noamen as the name of Thebes in a compound proper name.

The geographical importance of Messrs. Grenfell and Hunt's Report printed in this volume is such that a summary of it must be given here.

If any further proof of the falsity of Linant's theory of Lake Moeris

was required after Major Brown's survey of the Faiyûm basin had proved beyond possibility of doubt that Linant's levels, &c., were entirely wrong. Messrs. Grenfell and Hunt have supplied it by ascertaining the late age of the sites on the borders of the Birket el Kurûn. The history of the Faiyûm basin is now fairly clear. It was filled with water until a very late period, and the land that lay at a lower level than the ancient Crocodilopolis was not rendered habitable until the Ptolemaic period, when the lake was rapidly reduced to nearly its present dimensions, and towns and villages sprang up on the land reclaimed from it. Further, the identification by Messrs. Grenfell and Hunt of the site of Dionysias at the south-west end of the lake, in addition to that of Baachias (by Messrs. Hogarth's and Grenfell's earlier expedition) at the eastern end, show how Ptolemy's entries for the Faiyûm west of Arsinoë, allowing for the usual imperfections in distance, latitude and longitude, indicate the lake and the first and last stations passed in entering and leaving that fertile province on the road from Memphis to the Little Oasis.

FOREIGN GEOGRAPHY.

DARÉSSY, *Rec. de Trav.* xxi. 80, in continuation of his publication last year, in the same journal, of the lists of *Medinet Habû*, identifies certain Syrian place names in them, giving his views on the Egyptian syllabic system of rendering the foreign names. He further proposes (*Rev. Arch.* xxxiii. 263) to place Yanoem of the Israel stem at Beni-naim, east of Hebron, and ingeniously conjectures that the Israelites ravaged by Merenptah were settled round Hebron, near the tombs of their patriarchs (cf. CL. GANNEAU, *ib.* 429).

MAX MÜLLER, *Or. Litt. Zeit.* ii. 38, writes on two Asiatic race-names on an ostrakon—Qodem and Kefî; *ib.* 137, on an old Canaanitish city-name Qart-nezua; *ib.* 176, on countries of the far north-east in Egyptian inscriptions. The same writer, *ib.* i. 381, has found the name Zamar in a fragmentary passage of the Ramesside "Voyage of an Egyptian," and identifies it with the Šumur mentioned in the Rib-addi letters of Tell el Amarna.

PIEHL, *Sphinx*, ii. 250, questions whether the names of certain Asiatics usually read *Am* should not in some cases (in late times?) be read *Qm*.

FOREIGN RELATIONS.

GOLÉNISCHEFF, *Rec. de Trav.* xxi. 74, as noted above (p. 29), has published in full the papyrus of Unuamen. This gives a most curious account of the voyage of Unuamen from Thebes—where Herhor then ruled

—through Tanis—where Smendes and the lady Tent-Amen were reigning—by sea to Dir in the land of Zakar, in order to obtain cedar-wood for a barge of Amen Ra. His adventures here are told with detail. Unfortunately the sequel, relating what happened to him after he had been driven by storms on to the coast of the land of Arsa (Alashiya)—then governed by a queen Hataba—is lost. Several foreign names are mentioned in the course of the narrative.

SPIEGELBERG and ERMAN, *Aeg. Zeit.* xxxvi. 126, publish a grave-stela from Tell el Amarna showing a Syrian seated on a camp-stool, drinking from a vessel through a tube. Erman illustrates this method of beer-drinking from a Syrian seal, and by a reference to the well-known description of Armenian beer-drinking in XEN. *Anab.* iv.; cf. MAX MÜLLER, *Or. Litt. Zeit.* ii. 217.

SPIEGELBERG, *Zeit. f. Assyriol.*, 1898, 120, describes briefly a stela which he saw in the collection of the late Dr. Grant Bey, having a figure of the Syrian god Reshep, named Reshep-Sharmana, and a short difficult legend of which he gives a conjectural explanation. It is to be hoped that this interesting monument will be published with a photograph.

PEISER, *Or. Litt. Zeit.* ii. 4, gives a new transcription of the cuneiform tablet found at Lachish by Professor Petrie. This is commented upon by WINCKLER, *ib.* 54, and MAX MÜLLER, *ib.* 73.

SPIEGELBERG, *Rec. de Trav.* xxi. 39, suggests that a word *amxr*, *mxx* (changing to *mdr*) contained in a text of the XIIth Dynasty published in the first part of *Kahun Papyri*, may be connected with the Semitic appellation Misir, Mizraim, for Egypt, and that the Semites named Egypt after the forts that protected the Delta against themselves. A suggestion of the relationship of this word with Mizraim is also given in the additional notes published in the third part of *Kahun Papyri* (issued this year) with references for the very ancient word *mxx* from the Pyramid texts onwards. In all probability the *x* of *mxx* had changed to *d* as early as the Middle Kingdom; if so, this equation of the Semitic and Egyptian must go back to the time of the Old Kingdom. The meaning of *mxx* in Egyptian is "guard," "fortify," "fort."

The same scholar, *Rec. de Trav.* xxi. 52, notes a Semitic word *mnhāh* for "gift," on an Egyptian papyrus of the New Kingdom.

MAX MÜLLER, *Or. Litt. Zeit.* ii. 39, suggests that the Egyptian green stone *mšk't* may = the Hebrew *nophet* = Assyrian *lupukku*, and *ib.* 104 deals with the Egyptian words on the Tell el Amarna tablet of marriage gifts (No. 294, Winckler's edition), and with Semitic proper names in Egyptian, *ib.* 107.

MASPERO, *Rec. de Trav.* xxi. 136, explains another of the Barber names of the dogs on the stela of King Antef.

KRALL, *Beitr. z. Gesch. d. Aegypten in Denksch. d. K. Akad. d. Wiss. in Wien*, xlvii., gives, *inter alia*, a list of Meroitic proper names from the monuments.

WRITING AND LANGUAGE.

The sixth memoir of the Archaeological Survey of the Egypt Exploration Fund is devoted to the elements of the writing; 193 coloured examples of the hieroglyphic signs are shown in the plates. After a general introduction to the subject, about 220 distinct signs are discussed with the object of ascertaining the connexion of their values with their pictorial meanings. GRIFFITH, *A Collection of Hieroglyphs*. The book is reviewed by PIERL, in *Sphinx*, iii. 46.

Notes on values of hieroglyphic signs:—

Horn hawk and Set animal on baskets = *nebui*; PIERL, *Sphinx*, ii. 249.

Vulture and serpent on baskets = *netti*, with interesting examples: NAVILLE, *Aeg. Zeit.* xxxvi. 132.

Soldier = *mesha* and *shes*: GRIFFITH, *P. S. B. A.* xx. 299.

The horizon and also the crested ibis = *aakh*: SPIEGELBERG, *Rec. de Trav.* xxi. 47.

Coil of cord = (1) *shen*, (2) *shent*, 100; (*mer shent* = "superintendent of litigation"): *id. Aeg. Zeit.* xxxvi. 135.

Ceremonial seal = *zusut*, *seant*: *id. Aeg. Zeit.* xxxvi. 145. (Proof not yet clear.)

Corrections of Rochemonteix's *Edfu*: PIERL, *Sphinx*, ii. 158, 217; iii. 13, 98.

Review of Rochemonteix's *Ouvrages divers*: *id. ib.* ii. 233.

Notes on inscriptions of Aahmes at El Kab: *id. ib.* iii. 7.

On the demonstrative pronoun in Egyptian: *id. ib.* ii. 195.

On the meaning of *hmt-rs*: *id. ib.* iii. 82.

On the name of the lion,—*R*—: *id. ib.* iii. 127.

On words in Pyramid texts and in Ebers Papyrus: *id. P. S. B. A.* ix. 306.

hms = nephew, i.e. son of a sister, quoting remark of M. Naville that the relationship of a brother's son is never recorded: *id. Sphinx*, iii. 1, 64.

Words for "here" and "temple" in late Egyptian and Coptic: SPIEGELBERG, *Rec. de Trav.* xxi. 46.

On the title "Staff of the people": *id. ib.* 46.

Discussion of passages in the D'Orbiney and Abbot Papyri: *id. ib.* 42.

On the origin of the Coptic negative verb *mmen*: *id. ib.* 41.

On the word *wart*: LEFÉBURE, *Sphinx*, iii. 125.

On a new Coptic word *epé*, with probable hieroglyphic equivalent: CRUM, *Aeg. Zeit.* xxxvi. 146.

RELIGION AND MYTHOLOGY.

LEFÉBURE, *Sphinx*, iii. 86, writes an ingenious paper on the sacred well at Abydos, considering it as a place into which offerings were thrown, and connecting with it certain formulæ found in Middle Kingdom funerary texts.

VON BISSING, *Aeg. Zeit.* xxxvi. 122, publishes a jar of about the Middle Kingdom with an inscription referring to Hathor, apparently a goddess of healing.

SCHÄFER, *Aeg. Zeit.* xxxvi. 147, shows that Egyptian scribes had a custom of pouring a libation to the god of letters from their waterpot, no doubt before beginning to write.

SIEBOLD, *Verh. d. Vereins v. Alterthumsfreunde im Rheinlande*, ciii. 1898, p. 123, has written a learned article on a gnostic amulet from Gallep on the Lower Rhine, which is of interest to students of the latest developments of Egyptian paganism.

LITERATURE.

Die Liebespoesie der alten Ägypten, by W. MAX MÜLLER, is a very careful edition of the love songs on the recto of Harris Papyrus 500, and of similar lyrics from Turin, Gizeh, and Paris. The Introduction contains an account of Egyptian notions of love and marriage gathered from hieroglyphic and demotic sources, and a chapter is devoted to the forms of Egyptian verse, its rhythm and accent. The interesting "Song of the Harper," which is found on the same Harris Papyrus, is also fully edited and collated with the parallel texts from the Theban tombs and compared with other writings dealing with death from the agnostic point of view. The book is of course written in German, from which the following extracts are translated:—

LOVE-SICKNESS.

I will lie down within doors
For I am sick with wrongs.
Then my neighbours come in to visit me,

With them cometh my sister,*
She will make fun of the physicians;
She knoweth mine illness.

THE LUCKY DOORKEEPER.

The villa of my sister!—
Her gates (are) in the midst of the domain.
(So oft as) its portals open,
(So oft as) the bolt is withdrawn,
Then is my sister angry.

O were I but set as the gatekeeper!
I should cause her to chide me;
(Then) I should hear her voice in anger,
A child in fear before her!

THE UNSUCCESSFUL BIRD-CATCHER.

The voice of the wild goose crieth,
(For) she hath taken her bait;
(But) thy love restraineth me,
I cannot free her (from the snare);

(So) I must take (home) my net.
What (shall I say) to my mother,
To whom (I am wont) to come daily
Laden with wild fowl?

I lay not my snare to-day,
(For) thy love hath taken hold upon me.

SPIEGELBERG publishes a well-written essay, "Die Novelle im alten Ägypten," on the Tales of Ancient Egypt down to the end of the New Kingdom. Reviewed by MAX MÜLLER, *Or. Litt. Zeit.* ii. 13.

In *Rev. Égypt.* viii. 69, REVILLELLOUT prints an article on "La Morale Égyptienne."

NATURAL HISTORY AND SCIENCE.

Fauna.—DR. JOHN ANDERSON, who as collector and writer is doing so much for the knowledge of the modern fauna of Egypt, has published the first volume of *The Zoology of Egypt*, containing the Reptiles and Batrachia, richly illustrated from authentic specimens found in the country. Dr. Anderson has also proposed a most carefully thought-out scheme, which the Egyptian Government has accepted, for a complete survey of the fishes of the Nile similar to that which has been in progress for the Congo. A good deal of pioneer work has already been done in the

* In Egyptian poetry the beloved one is usually called "sister."

subject, but very important results are expected from this thorough survey. Mr. G. A. Boulenger, the greatest living authority on fishes, will undertake the description of the specimens, and Mr. Loate has gone out to Egypt armed with all necessary appliances to obtain them. Dr. Anderson has in preparation the volume on the Mammalia, and is taking steps to include in it notes of the fauna represented on the monuments.

E. TOWRY WHITE, in *P. S. B. A.* xxi. 82, figures the bronze mummy-case for a fish from the Hilton Price collection; the bones in it have been identified by Mr. Boulenger as belonging to *Latus Niloticus*.

Medicine.—The 70th Congress of "German naturalists and physicians" which took place at Düsseldorf from July to October, 1898, was made especially interesting by a historical exhibition held in the Kunstgewerbe Museum of a large loan collection illustrating the history of medicine, and especially its beginnings in Egypt, Mesopotamia, Greece and Rome. This exhibition was mainly due to the exertions of Baron von Oefele. A catalogue of the collection—not illustrated—has been printed.

In *P. S. B. A.* xx. 287 (cf. also *ib.* xxi. 79) Mr. D. L. NASH figures from his own collection a toilet-box of five compartments. An analysis of the contents by Dr. W. Gowland indicates that they consisted of a "mixture of bee's wax and aromatic resins, with a small portion of a vegetable oil." The scents, &c., which must once have distinguished them one from another, have now disappeared.

The use of tattooing in Egypt as a means of medical treatment is discussed by Dr. FOUQUET, in *Archives d'anthropologie criminelle*, 1898, xiii. 270. He has found an ancient instance on a mummy of the XIth (*sic.*) Dynasty, and in modern Egypt the practice is common. The article is accompanied by a plate of figures showing both ancient and modern patterns and the parts of the body to which they are applied.

In *Sphinx*, iii. 81, LIEBLEM draws attention to parallel modes of treatment by inhalation in the Papyrus Ebers and in Hippocrates.

The variations of a curious magic formula for use against burns are noted by Schäfer, *Aeg. Zeit.* xxxvi. 129.

In *Or. Litt. Zeit.* ii. 26, Oefele points out that *mer* (wrongly transliterated *Sekhmer*) means "pain," not "disease," as it is sometimes rendered. In the *Allgemeine Medic. Centralzeitung*, 1898, nos. 49, 50, the same writer has notes on *Sapo antimonialis* (*Pap. Eb.* ix., ll. 10-15), and medicines for infants at the breast (*Pap. Eb.* xlix. l., xlvii., ll. 10, 11).

In *Or. Litt. Zeit.* i. 402, WIEDEMANN reviews Ebers' *Körpertheile*.

Metrology.—In *Sitz. d. math.-phys. cl. d. Kön. Bayer. Akad. d. Wiss.*, 1899, xxix., 71 F., LINDEMANN describes a number of objects resembling

weights found on prehistoric sites in Germany and Italy, and compares them with Egyptian standards of weight. An Egyptologist can hardly approve his interpretation of the symbols or marks as Egyptian hieroglyphs, even though it may be admitted that the writing would be much modified in passing over to Italy.

Mathematics.—CASTOR writes on the mathematical fragments from Kahun in *Or. Litt. Zeit.* i. 306.

LAW.

In *Aeg. Zeit.* xxxvi. 125, J. CAPART publishes a photograph of a scene from the Old Kingdom tomb of Merruka (Mera) at Sakkarah, which he believes to represent decapitation. He also makes an interesting suggestion with regard to the pictorial meaning of the difficult hieroglyph which reads *shems* and signifies "attendant."

In *Rev. Égypt.* viii. 139, REVILLIOUT prints an article on the Kahun Papyri considered in their bearing upon the history of law.

ARCHAEOLOGY.

Prehistoric.

CAPART, *Rev. de l'Univ. de Bruxelles*, Nov. 1898, reviews the prehistoric and early historic discoveries of the last few years, giving numerous illustrations, which include photographs of the recumbent figure of Osiris sculptured by Sety I. (?) in the tomb of Osiris at Abydos.

E. SCHMIDT, *Aeg. Zeit.* xxxvi. 114, discusses the races of the prehistoric Egyptians on the evidence of skull measurements, &c., furnished by Petrie and Fouquet. He asserts that the idea that race is readily determined or indicated by skull measurement has been much shaken in recent years, and that the difference of type observed between the primitive and later peoples of Egypt may be due to the different circumstances under which they lived rather than to diversity of race.

R. VERNEAU, *L'Anthropologie*, 1898, 581, reviews Fouquet's "*Crânes de l'Époque de la pierre taillée en Égypte*" in de Morgan's *Recherches sur les Origines de l'Égypte*, 1897. He also criticizes various points of nomenclature and procedure in the measurement of the skulls.

ENERS, in a posthumous paper published in *Aeg. Zeit.* xxxvi. 106, considers Prof. Petrie's suggestion that the Nekâdeh people practised ceremonial cannibalism. He quotes religious texts from the pyramid times onwards indicating a practice of dismembering the skeleton (recalling

also the mythical dismemberment of the body of Osiris); but the cannibalism he doubts.

VON BISSING, *Aeg. Zeit.* xxxvi. 124, figures two prehistoric hippopotami, one painted with long-necked birds of the regular ancient type, and harpoons.

SCHWEINFURTH, *Verh. d. Berl. Anthropol. Gesells.* 18. June, 1898, publishes models in clay of a stone arrow-head from Hieraconpolis, and of a stone dagger in its skin sheath from Nekâdeh.

Earliest Historic Period.

VON BISSING, *L'Anthropologie*, ix. 408, continued from 258, completes his article on the origins of Egypt by a consideration of the evidence of language, writing, fauna, flora, metals, arts, &c., &c. This evidence he regards as indicating that Egyptian civilization grew up in the valley of the Nile, the signs of indebtedness to Babylonian civilization being very slight, though at some period there was probably an immigration from Asia.

HEUZEY (cf. *Rev. Arch.* xxxiv. 291), exhibiting casts of the sculptured plaques in the British Museum, the Louvre, and from Hieraconpolis before a meeting of the *Académie des Inscriptions* on January 28th, remarked that the *motif* of the two long-necked "lions" (leopards?) is exactly reproduced on a cylinder from Mesopotamia, now in the Louvre. On the cylinder this design is accompanied by a purely Chaldean lion-headed eagle. Here, M. Heuzey considers, we have new proof of a close relation between the earliest Egypt and Chaldea.

HOMMEL, *P. S. B. A.* xx. 291, compares, on surprisingly slight grounds, some very early Egyptian symbols from Hieraconpolis and Abydos with early Babylonian.

Antiquities in General.

In 1894 the authorities of the BERLIN MUSEUM issued a hand-catalogue of the antiquities, casts from monuments, and papyri in the Egyptian collection. It was a most useful book; but a new edition, which has appeared this year, more clearly printed and illustrated by eighty-three process blocks, exhibits vast improvements on its predecessor. The papyri are no longer included; notwithstanding this, however, the size of the volume is doubled, yet without making it too bulky for the pocket. Full indices make reference easy, the descriptions are revised to date, and notices of large numbers of new acquisitions are added. The arrangement and headings are greatly improved, so that the guide forms in itself

a compendium of Egyptian archaeology: it is by far the most valuable and handy catalogue as yet issued by any museum and is indispensable to the archaeologist, who will find abundance of new ideas in the headings and descriptions. Among the new acquisitions we notice particularly the precious fragments obtained during the previous year from the temple of Sahura, now in course of systematic excavation (p. 42), and portions of an unique astronomical instrument of about the XXVth Dynasty, with an ingenious explanation of its use (p. 309). The *Catalogue* is reviewed by FIEHL in *Sphinx*, iii. 110. A Catalogue of the Papyri, and a manual on "The Gods and Death, according to Egyptian ideas," are promised, and will be eagerly awaited.

The BRITISH MUSEUM has issued a complete guide—written by Dr. Budge—to the mummies and coffins which now form so conspicuous a portion of the collection, occupying almost the whole of the first and second Egyptian rooms. It is embellished with twenty-five plates illustrating an example of the XIth Dynasty and other instances from the XXth Dynasty to late Roman times; it also gives a summary account of the smaller objects in the cases of the same rooms. The plates are numbered in chronological order, but are inserted in the book according to the order in which they are described.

G. FOUCART, *Rev. Arch.* xxxiii. 366, reviews Steindorff's *Grab des Mentukotep*.

In *P. S. B. A.* xxi. 170, NASH gives a photograph of the impression of a cylinder seal in his collection with the name of Pepy I., and incomplete titles of an official. RYLANDS, *ib.* 175, gives a sketch of a pearl shell from the Myers collection with cartouche of Useratesen I.

JACOBY, *Rec. de Trav.* xxi. 24, explains the piece of linen commonly held in one hand by noble persons as a symbol of dominion connected with a scourge (?), and associates it with the hieroglyph for S.

SPIEGELBERG, *Rec. de Trav.* xxi. 54, shows by figures how in the Old Kingdom the short dress tunic passed round the waist and was held in place by a girdle, the narrow end of the overlap being pulled up under the girdle for further security.

REVILLOUT, *Rev. Égypt.* viii. 93, prints a lecture on "Le Moyen Âge de l'Égypte Pharaonique dans l'Art et dans les Mœurs."

ARCHITECTURE, SCULPTURE, PAINTING, &c., TECHNICAL CRAFTS.

A new plan of the "tomb of Menes" is given by BORCHARDT in *Leg. Zeit.* xxxvi. 87. In it he distinguishes the original building from additions made at two different periods, presumably soon after the burial

of the king. The plan is the result of a brief examination made in February, 1898, in company with Dr. Dörpfeld, and of one day's excavation; but Borchardt believes that thorough investigation and exact measurements of the structure would bring to light many interesting facts bearing both on architecture and on metrology. The tomb, which is entirely of brick, was at first a massive rectangle of 27 by 75 cubits, containing six chambers opening out of each other. Subsequently the doorways were blocked and the whole was enclosed at a distance of about $4\frac{1}{2}$ cubits by a massive wall, the exterior of which was decorated with deep niches architecturally elaborated. The intervening space between this wall and the original block of building was divided by cross walls into chambers stored with provisions, and the whole was eventually covered in with plain brickwork and whitened. Thus it had the appearance of one vast mastaba, and an outer wall was built around it. Examination was also made of the sizes of the bricks, the bonding, &c. The roofing was probably of palm-stems. The niche-work—a series of ornate false doors ("prunkscheinthor")—is very remarkable; and Borchardt prints a long excursus on this kind of niche, which he considers quite distinct from the common false door, and to represent in fact the royal palace, more particularly that of Menes, whose symbol (MN) = often appears in the decoration. A long list is given of the great people of the Old Kingdom in whose tombs the "prunkscheinthor" is found. In the Middle Kingdom it is common, and always displays the MN.

MASPERO, *Rev. Crit.* Jan., 1899, 35, reviews Foucart's *Ordre Lotiforme* and Schweinfurth's *Ornamentik der ältesten cultur-epoche Egyptens* (from *Verh. d. Berlin Anthropol. Gesells.* 1897).

A small pamphlet on *Pyramid appropriation* has been printed by Mr. J. J. Ward, of Leeds, giving his views on the enlargement of the second pyramid of Gizeh.

WIEDERMANN, *Or. Litt. Zeit.* i. 269, publishes photographs of two early granite statues, with brief inscriptions, now in the Leyden Museum. One of them he regards as anterior to the IVth Dynasty, and there is little doubt that he is right.

BORCHARDT, *Aeg. Zeit.* xxxvi. 144, states that he has found in the Gizeh collection two examples in stone of masks of Amenhetep IV. (Akhenaten), which agree closely with the so-called death-mask found by Petrie at Tell-el-Amarna. He considers that the plaster cast was not from the dead face but from a stone portrait, and that the appearance on the cast of the ears having yielded to the pressure of casting is due simply to its worn condition. The stone masks were, he suggests, made for insertion

in statues from which the original face had been cut away, or perhaps for use in composite statues formed of different materials for different parts.

CHASSINAT, *Monuments et Mémoires publiées par l'Académie*, Tome IV. 15, gives a photogravure and description of the beautiful inlaid bronze statuette of Queen Karoema (XXIInd Dynasty) in the Louvre. Cf. *Arch. Rep.* 1896-7, 52.

NAVILLE, *Rev. Arch.* xxxiii. 1, publishes from the MacGregor collection a wooden box of the XVIIIth Dynasty engraved with a hunting scene and other ornaments in Mycenaean style. He considers that it was through the "Kefi" of Northern Syria that such objects came into Egypt. Two other Egyptian examples of Mycenaean art are noted. Of one, now in the Berlin Museum and already published, M. Naville furnishes some new particulars relating to its purchase at Thebes by Lepsius, which indicate that it belongs to about the time of Akhenaten and is from the tomb of a foreigner denoted as "Sarbiy (Sarbib?), called Aby."

VON BISSING, *Mitth. d. Kön. deutsch. Arch. Inst. Athen.* 1898, xxiii. 242, figures and describes for the first time an interesting wooden box found by Petrie at Kahun in a grave of the XVIIIth Dynasty and retained at Gizeh. The box was cylindrical when complete, and is sculptured with part of a hunting scene in which the wild bull figures. Bissing refers to, or describes, a number of boxes of similar style, noting their connexion with the art of Mycenae, and deals with the false-necked vases ("bügeltanne") found in Egypt, of which he figures several interesting specimens.

STEINDORFF, *Hochschul-Vorträge für Jedermann*, heft xii., writes on "Das Kunstgewerbe im alten Ägypten," dealing in a popular and interesting manner with the different art industries of Egypt.

In a very handsome volume entitled *Egyptian Ceramic Art*, H. WALLIS has published coloured figures of the chief pieces of pottery, fayence and glazed stone in the collection of Mr. MacGregor at Tanworth, with numerous illustrations in outline only from other collections. Mr. Wallis is an authority on early glazed ware, and had previously published beautiful illustrations of the later developments of the art in Persia.

It is a remarkable fact that in Egypt glazed ware and pottery historically belong to two distinct categories, as Professor Steindorff has correctly assumed in his above-mentioned lecture. The application of glaze to clay only began in the Roman period, though the invention of glaze must have come about through the smelting of bronze. Small glazed beads are found among objects of the earliest bronze age in Egypt.

as of that in Britain. The sand about the fire and moulds of the bronze furnace would sometimes run to glass, which might often be stained green or blue by the verdigris or oxides from previous smeltings. These two colours, whether in the sycamore tree, or the papyrus marsh, or again in lapis lazuli and felspar, were always favourites with the Egyptians, who found that when the melted sand tinged with copper ran over a pale surface it made a bright imitation of the stones which they so highly esteemed. So they beautified rock crystal after their liking by glazing it green, and made beads and rude figures of a sandy frit and glazed them, too, in the same way. Their skill still increasing, by the beginning of the Middle Kingdom they were able to model vessels and artistic figures in the same unpromising material with the help of some temporary binding, and instead of intractable rock crystal carved soapstone to the shape they desired, for the surface of this, though naturally dark, whitened under the action of the fire which glazed it, and threw up the colour brilliantly. Glass must have been worked somewhat later. It was always moulded on a core until close upon Roman times; and it is a mistake, though Professor Steindorff himself supports the view, to see glass-blowers in the common representation of the melting of metals and glazes by workmen blowing their furnace through clay-tipped canes, before bellows were invented.

MORET, *Rev. Arch.* xxxiv. 231, publishes the inscriptions of a stela in the Louvre, which represents a bowyer in his workshop.

ENCYCLOPAEDIC AND GENERAL.

D. G. HOGARTH has edited a series of essays in a volume entitled *Authority and Archaeology, Sacred and Profane*, all of which concern Egypt in a greater or less degree. The object of the volume being to point out what modifications archaeology has brought about in the conception of the ancient world founded on the Bible and the classics, Canon DRIVER shows what light is thrown by archaeology on the Hebrew Scriptures, HEADLAM deals similarly with the New Testament, HOGARTH with Prehistoric Greece, E. A. GARDNER with Historic Greece, and HAVERFIELD with the Roman world. The present writer undertakes the subjects of Egyptology and Assyriology, insisting especially on the extremely small value of the classical writers as sources for facts in Egyptian and Babylonian history and archaeology. Not only are their records scanty, they are also extremely untrustworthy, and are contradicted on every hand by the facts of geography and natural history as

well as by the sculptured inscriptions and papyri. Classical scholars are not very willing to accept this conclusion, and apologists for Herodotus strain the evidence in his favour as a true and observant writer. Manetho's list of kings, Ptolemy's and Strabo's geographical works are indeed valuable sources, but Egyptologists are learning to search the classics not so much for facts as to discover what causes led to the assertions found there. Such experience inclines one to ask whether the statements of Greek historians with regard to their own country and history should not be more closely criticized than at present. Mr. Haverfield shows how immensely the historians of Rome are indebted to contemporary inscriptions for correcting false impressions derived from Roman writers.

An illustrated work entitled *Light from the East*, in which the Bible is illustrated from Assyriology and Egyptology, is from the pen of the Rev. C. J. BALL, the well-known Semitist.

In *P. S. B. A.* xx. 277, xxi. 53, LIEBLEIN endeavours to show the probability of the Exodus having taken place under Amenhetep III.

A popular account of *The Land of Goshen and the Exodus* has been written by Major R. H. BROWN, the author of a valuable survey of the Faiyûm and other works.

A more serious matter is STEINDORFF's learned article on *Goshen*, contributed to the third edition of the *Realencyklopädie für protestantische Theologie*.

PERSONAL, ETC.

Last year there were great losses to be recorded from the ranks of Egyptology: this year, happily there are none, but several works of a biographical character have appeared, some regarding those whose deaths we have so lately mourned.

Of Sir Peter Lepage REXOUF an admirable portrait and a chronological list of his works are issued this year as an appendix to vol. xix. of *P. S. B. A.* The same portrait illustrates an appreciative biographical sketch in *Sphinx*, ii. 245.

Of Professor EBERS, *Aeg. Zeit.* xxxvi. 140, contains a notice by ERMAN, viewing him as a teacher and above all as one who gave to Egyptology its hold on the public mind in Germany. MAX MÜLLER signs the obituary notice in *Or. Litt. Zeit.* i. 294.

The volumes of the *Bibliothèque Égyptologique*, in which the scattered lesser writings of French Egyptologists are gathered together, are often of

biographical rather than purely scientific interest. The first volume of CHABAS' *Œuvres diverses* has now appeared. To the inner circle of Egyptologists Chabas is a well-known name. He belonged to a period when few interested themselves in the subject, and though living in a provincial town without a museum or any encouragement to research, with his business to attend to, he was, nevertheless, one of the most solid and admirable contributors to the interpretation of hieroglyphic and hieratic texts. A portrait and a long biographical notice by his brother and by M. Philippe VIREY precede the collected writings, which are edited by Maspero. Some of Chabas' important treatises are difficult to obtain, and it is well to have them collected in so handy a form; even though they are now but seldom consulted owing to the rapid march of science, and because most of the original texts which he published have been re-edited elsewhere. A monument to Chabas is to be erected in one of the squares of his native town, Chalon-sur-Saône.

The third volume of MASPERO's *Études de Mythologie et d'Archéologie Égyptiennes* has been published in the same series. All except the preface are apparently reprints, but that contains an interesting piece of autobiography regarding the celebrated Egyptologist's first essay for publication in 1867. The volume is reviewed by PIEHL in *Sphinx*, iii. 118.

Many of our readers will be pleased to hear that Dr. SPIEGELBERG, having been for several years "privat docent" at the University of Strasbourg, is now nominated Professor, and holds the chair rendered vacant by the death of Professor Dümichen in 1894.

The lecture with which M. MORER opened his first course as "maître des conférences" at Lyon has been printed under the title *Coup d'œil sur l'Égypte primitive*.

F. LL. GRIFFITH.

B.—GRAECO-ROMAN EGYPT.

THERE is little in this department to report for the past year, 1898-9. No great discoveries have been made, and publications have been few. Nothing has appeared from Vienna or Geneva, the cause in the latter instance being the serious illness of M. Nicole, which all who know him or his work will join in regretting; it may now be hoped, however, that he is well advanced in the way of recovery, and with the restoration of his health some interesting publications may be looked for. Of the Berlin series of Greek papyri only three parts have been issued during the past year; and the annual Oxyrhynchus volume is not likely to be ready till late in the autumn, so that it cannot be noticed here. There is therefore less than usual for me to commemorate in this Report.

So far ■ texts are concerned, the Berlin publication¹ stands nearly alone, and of this only three parts have appeared, one prepared by Wilcken and two by Krebs, with a little help from other students. Eighty-five texts are contained in them, bringing up the total to 813. In general they are of the same character as in the previous issues, and continue the useful work of accumulating material for reconstructing the details of life and government in Roman (and to a less extent Byzantine) Egypt. In some cases the texts now published are closely related to others which have appeared elsewhere. Thus Berl. Pap. 729 contains an agreement for the deposit by a woman of property to a specified value with a man who is evidently her future husband; while Brit. Mus. Pap. 178 contain a record of the repayment of part of this dowry a year later, evidently on the dissolution of the marriage. Again, Berl. Pap. 762 (a return of camels owned in A.D. 102-3) mentions the requisitioning of a camel to assist in the transport of a porphyry pillar or obelisk, which is also mentioned by another camel-owner in Brit. Mus. Pap. 328. Once again, the publication of ■ number of customs-receipts in Messrs. Grenfell and Hunt's volumes and the British Museum catalogue appears to have emboldened the Berlin editors to publish ■ number of similar documents in one of their last fasciculi (Berl. Papp. 763-768). Such inter-relation is, of course, natural when different collections are drawn from the same source, and only illustrates the necessity of the publication of texts (and the same applies to inscriptions and ostraka) without waiting until every difficulty has been elucidated, since the texts in different collections mutually elucidate one another, and many tentative publications and explanations must precede the attainment of ultimate certainty.

Mr. Milne, in his book mentioned below, has published seventeen Greek inscriptions from Egypt, now in the Gizeh Museum, most of which have not hitherto been printed; and this closes the scanty list of new texts which, within my knowledge, have been published during the past year.

Passing, however, to work based, in greater or less degree, on texts previously published, some books fall to be noticed. Two of these are volumes in the *History of Egypt* which is in course of preparation under the direction of Professor Petrie, and of which two volumes by Petrie himself have appeared in previous years, dealing with the history of the Old and Middle Kingdoms. The new volumes deal with Ptolemaic and Roman Egypt, and are by Professor J. P. Mahaffy² and Mr. J. G. Milne³ respectively. In both cases the main outlines of the history have to be derived from literary sources, often very inadequate; but in both supplementary details have been supplied to a great extent by recent discoveries of papyri. The Petrie papyri, the Serapeum papyri, and the papyri from the neighbourhood of Thebes, published by Grenfell and Hunt, furnish Mr. Mahaffy with valuable materials for his work; while the great finds of Socrnopaei Nesus and the other villages of the Faiyûm do a similar service to Mr. Milne. But with this community of materials, the use made of them by the two authors is very different. Mr. Mahaffy indeed appears to throw overboard the principle enunciated in the general editor's original preface, that "every fact and every object should have at least one authority stated for it, except where it rests on the author's personal observation"; while Mr. Milne adheres rigidly to it, the references with which his pages are peppered attaining the noble total of 577. The result of this divergence, and of the difference of spirit and method implied in it, is that, while Mr. Mahaffy's volume is perhaps the more readable (though readability is hardly a goal attainable by a historian of the Ptolemies), Mr. Milne's is the more useful to the student. Mr. Mahaffy is largely occupied with the fortunes of the Ptolemaic dynasty, the characters and complicated matrimonial relationships of the several sovereigns, while he nowhere gives any detailed and comprehensive survey of the administrative and economical organization of the country. Indeed he frankly abandons it as impossible (p. 93); but this is surely to overlook the success of Lumbroso, and since the appearance of that admirable work the available materials have been increased by the great discoveries of the last ten years. No doubt many difficulties and obscurities remain; but this is equally the case with every part of the history of the Ptolemies, and would only provide the greater scope for Mr. Mahaffy's ingenuity, boldness, and resource. In any case, a collection and sifting of the existing materials could not fail to be

useful to the student, both for the purpose of reference and as a starting point for future research. This is what Mr. Milne has attempted for the Roman period, and it is the most valuable portion of his book. His summary of Egyptian annals (even allowing for the loss of eventfulness necessarily incident on Egypt's ceasing to be an independent kingdom, and becoming a province of the Roman empire) is somewhat dry and barren; but his tabulation of administrative and economical details, which occupies chapters i., viii., ix., x., and the appendices, will be most gratefully welcomed by those who have hitherto had to collect the evidence for themselves from scattered documents, and who can appreciate the labour involved in such a work. In short, while both volumes are essential to students of Græco-Roman Egypt, the value of Mr. Mahaffy's consists mainly in the ingenious conjectures by which he seeks to elucidate the obscurities in which Ptolemaic history is so deeply involved, while that of Mr. Milne's consists in the methodical statement of evidence and the precise array of references. It is useless to expect writers of different spirits and gifts to write in the same style; and instead of complaining of either it is best to welcome the help which each gives in his own way, and to recognize how, from one side and another, the study of history is being advanced.

Another book, in which the evidence of recent discoveries is utilized for a different purpose, must be briefly mentioned, in order to make this record complete; namely, a study of the palaeography of Greek papyri, by the present writer.* It is obviously impossible to enter into any criticism of it here, but its scope may be indicated by a statement of the subjects of the several chapters, which are as follows: (1) The range of the subject (an outline of the history of the principal discoveries of Greek papyri and an indication of the field covered by them); (2) papyrus as writing material; (3) non-literary papyri; (4) literary papyri of the Ptolemaic period; (5) literary papyri of the Roman period; (6) the transition to vellum. To these are added appendices, giving a complete catalogue of the literary papyri hitherto discovered (up to and including the first volume of the *Oxyrhynchus papyri*), a list of the principal publications of non-literary papyri, and a table of abbreviations used in papyri. The book is illustrated by twenty photographic plates and a table of eighteen alphabets of literary hands. The whole is an attempt to marshal the evidence which the recent discoveries have furnished with regard to Greek palaeography of the papyrus period (a period of which our knowledge was of the scantiest till within the last ten years), and to suggest the leading principles to which that evidence points.

Another palaeographical work, but treating of a different branch of the subject, and only in part connected with Egypt, is due to the industry of Dr. Wessely.⁵ This is a collection of plates to illustrate the early history of Latin palaeography, furnished with brief descriptions after the manner of the *Schrifttafeln* of Amdt. There are twenty plates in all, but these include no less than fifty facsimiles of early Latin writing, beginning with a letter on papyrus of the reign of Augustus, and coming down to the sixth century. Most of the examples are from recently-discovered papyri, but a few specimens are given from wax tablets, and several of the earliest vellum MSS. are also represented. Some of the papyri, from the Rainer collection, are new, but others have been previously published elsewhere, and all the vellum MSS. have long been known. The collection is a good and useful one, but the method of reproduction, which is by lithography from hand-made facsimiles, does not do justice to the originals.

A survey of the earlier papyrus literature, so far as it relates to the non-literary documents, has been recently furnished to Iwan von Müller's *Jahresbericht* by Dr. Viereck.⁶ It covers the ground from 1778, the date of the earliest discovery of papyri in Egypt, and ends almost exactly a century later, just before the first great discoveries in the Faiyum, giving not only a bibliography of the more important publications relating to the subject, but also a classification of the documents themselves. Subsequent reports will deal with what may be called the modern period of papyrus-study, beginning with the great find of 1877. The rapid growth of materials and literature makes reports and bibliographies such as these (which Dr. Viereck is admirably qualified to execute) indispensable to the student.

Miss R. E. White has written an elaborate study of the position of women in Ptolemaic Egypt,⁷ with special reference to a point prominently brought forward by Prof. Mahaffy, namely, the position of the queens and princesses of the Ptolemaic Dynasty in its bearing on the question of the succession to the throne. It is an important and obscure subject, well worthy of the attention which Miss White draws to it. With regard to the importance attached to the queens, dowager and the crown princesses in Ptolemaic times, she is unquestionably right; but her attempt to connect this fact with a system of *Mutterrecht* in prehistoric Egypt is somewhat sketchy and vague.

The only other article to which attention need be called here is a commentary by Prof. Wail on two of the Oxyrhynchus papyri, one being literary, and the other non-literary.⁸ Reviews of the first Oxyrhynchus volume and articles on some of the literary fragments, have of course been plentiful, but they do not fall within the scope of this Report.

The scantiness of this list of publications during the past year must not be taken as a sign of any slackening of the energies of those who are labouring in this department of learning. Mr. Grenfell and Mr. Hunt undertook last winter some further excavations in the Faiyum on behalf of the Egypt Exploration Fund, with results which (as the recent exhibition at Burlington House showed) if not sensational are certainly valuable and interesting. At the same time Prof. Wilcken and Dr. H. Schäfer were digging at Ahnâs (the ancient Heracleopolis), and obtained a fine collection of papyri, on which a report will be published in due time. The second volume of the *Oxyrhynchus papyri*, which promises to rival the first in interest and importance, is well advanced, and will appear this autumn. Mr. J. G. Smyly, of Trinity College, Dublin, has been engaged in a minute examination of the Petrie papyri, published and unpublished, the results of which will be printed very shortly. Even Prof. Wilcken's ostraka-publication, that much-announced and long-expected work (which will contain the results of its author's careful study of the economical and administrative organization of Græco-Roman Egypt), is now definitely promised for August of the present year, and should therefore be in the hands of students before the appearance of this Report, though too late to be noticed in it. And a few months later the first number of the new *Archiv für Papyrusliteratur*, announced in last year's Report, may be expected, at once a sign of the increasing interest and importance of the subject, and a means for facilitating and extending the intelligent study of it.

F. G. KENYON.

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C.—COPTIC STUDIES.

1. *Biblical and Apocryphal.* A few years ago the British Museum acquired two MSS. of quite exceptional interest from a material, antiquarian point of view. Both were written in book form on papyrus, and were in an astonishing state of preservation. One at any rate—Or. 5000, that here under notice—is still in its ancient (if not original) leathern binding, and is, to all appearance, as fresh as if it was the work of modern times. This volume, which contains the Sa'idic Psalter, has now been printed by Dr. Budge,¹ the limits of the text on each page being made to tally with those of the pages of the MS. itself. The text includes Psalm cii., not elsewhere extant in this dialect, though well known in the Bohairic Psalter (e.g. in Labib's recent edition). The editor offers no criticism of the text, such work being left "to more competent hands." The text is, as he says (p. xi.), the only complete example of this Psalter that has come down to us, and is therefore of no small value; * but the title of the publication might have been more moderate. The "earliest known" MS. is probably that at Berlin, described in *Aeg. Zeitschr.* xxviii. 82. The age of that now edited may be judged from the photographs in the publication. It will be seen that the script closely resembles Ciasca, *Sacr. Bibl. Frag.* ii, tab. xxv. Whether Dr. Budge is justified in proposing to assign such a hand to the end of the sixth century (p. xii.) may appear questionable, though it must be owned that the script belongs just to that class which is of all the most difficult to date. On p. xlii. the headings are printed of the ten Homilies contained in the companion MS. (Or. 5001). They seem to be partly identifiable, partly new. Prof. H. Achelis has printed translations of these titles with some speculations as to their possible identities.² Dr. Budge promises to publish the texts themselves as soon as possible.

Mr. J. E. Gilmore, who in 1895 published some Sa'idic fragments of the Old Testament, has now given a short account of some much longer texts recently acquired by him.³ These contain parts of the Pauline Epistles, several of which are here made known for the first time. Besides passages from 1 and 2 Cor. and Gal., the fragments once contained the whole of Ephes.—Philem., only part of 2 Tim. being missing. It is most unfortunate that the leaves are so much mutilated, for, to judge from the few words in which the script is described, the MS. should be of considerable antiquity.

M. Clédat has printed the Sa'idic Revelation iii. 4--vi. 5 from a

* In Hyvernat's list of hitherto known MSS. some thirty-four Psalms are still totally wanting.

(?parchment) MS. in the Louvre.⁴ The passage is already complete in Goussens's and all but complete in Amélineau's edition (Cod. Borg.). The text generally agrees with the latter (*e.g.* iv. 3, 5) and differs sometimes notably from the former (*e.g.* iii. 20, v. 2). To assign the MS. to the fourth century is to ignore the palaeographical features which M. C. himself mentions as well as the manifest grammatical inferiority of the texts.

An appreciative criticism of Peters's *Ecclesiasticus*, signed "R.," has appeared in the *Literarisches Centralblatt*.⁵

Of the rare texts known to us in the Achmimic dialect, the apocryphal fragments, published some years ago by Bouriant, are still the most interesting. The *editio princeps* was, however, not very satisfactory; nor was Stern, who had only that publication to work from, able to do more than emend some passages and rearrange the sequence of a few others. Steindorff has now produced an edition of Bouriant's leaves, made from the original MSS. (now in Paris), and also of a further fragment of one of them which more recently reached Berlin.⁶ The new edition consists of an elaborate introduction, dealing with the palaeography of the MSS., the literary history of the works they contain, and the philology of the Sa'idic texts which run partly parallel with the Achmimic. The texts themselves are accompanied by a translation, and a valuable glossary is added, containing most of the words and forms hitherto acquired from the less-known dialect. The Berlin leaves have shown that the longest of the texts must belong to the apocalypse of Elias (Elijah), which is frequently mentioned in patristic writings, rather than, as supposed by Bouriant, to that of Sophonias (Zephaniah). The latter book is indeed represented, but only by a small fragment, which, however, bears the supposed author's name, and thus caused the confusion. Steindorff recognizes a third work attached to these and likewise an apocryphon, though its authorship cannot be fixed. Good reason is shown for believing the Sa'idic text to be the youngest, and translated from an Achmimic version, which in turn was a translation from the Greek. The Sa'idic idiom represented is peculiar, and shows obvious marks of Achmimic influence. The Elias-apocalypse, the author of which was well acquainted with Egypt, is regarded by Steindorff as a Christianized version of a Jewish work, while in the anonymous fragment he sees none but Jewish characteristics. The texts are edited, as we might expect, with minute care; the philological section and the glossary contain material of great interest, and all will be grateful for the photographs of the two MSS. The above publication has already been reviewed at length by Schürer,⁷ who prefers to regard the Elias-apocalypse as a purely Christian composition, dating perhaps from the

latter half of the third century, while he would connect the Sophonias and anonymous fragments together as one. G. Krüger has also written a shorter notice,⁸ and confesses himself not wholly convinced by Steindorff's arguments as to the various authorships. Maspero has analyzed the texts and lays stress upon the old Egyptian analogies which can be found for several of their features.⁹ Maspero's article, it may also be noted, gives incidentally an interesting description of the state in which the mass of parchments at the White Monastery were found when acquired, some years back, for the Bibliothèque nationale. Further, Bousset has studied the texts from an historical standpoint.¹⁰ He concludes that the Elias fragments belong to the "worst kind of apocalyptic mosaic," being merely a patchwork from various sources and an insoluble puzzle for the critic. The favour shown by the writer to the Persians should indicate at any rate a Jewish basis; for the Jews, especially under Trajan and Hadrian, looked to Persia as a possible deliverer from Rome. Other features appear to refer to the kings of Palmyra and the events after Valerian's fall.

Prof. Pietschmann has written a thoughtful and suggestive criticism of Forbes Robinson's *Apocryphal Gospels*¹¹ (v. this Report for 1895-96). He is averse to too frequent attempts to find analogies for peculiarities of these stories in reminiscences of the ancient paganism. He reminds us of the want, still unfilled, of any preparatory studies in this field; only the most general statements can as yet be safely made, and these are of little value here. Robinson's translation is criticized — sometimes impossibly literal.

With this last stricture it is amusing to compare the opinion of Prof. von Dobschütz on Horner's translation of the Behaizis Gospels.¹² Contrary to what certain writers (v. the *Times*, April 8th, 1898) said of this side of the work, its latest critic would have preferred a rendering even more closely literal, which should make the student practically as well off as if he were reading the Coptic text itself. The review is otherwise most appreciative of Mr. Horner's work.

In the study by Prof. Harnack¹³ of C. Schmidt's apocryphal fragment, referred to last year, the author adds the account there given of the Resurrection to the eleven others which he recognizes in the canonical and apocryphal Gospels. He dates the text about 150—180, the latter limit being fixed by the freedom with which the writer is still able to treat the canonical Gospels. The composition is regarded as secondary, and as having a distinctly apologetic tendency.

2. *Patristic.* M.—now Professor—Ladeuze has, since our last Report,

continued his studies of the literary sources for the lives of Pachomius and Theodore.¹⁴ He has also collected his previous studies into a book, the contents of which, however, far exceed the extent of the independent articles.¹⁵ In almost 400 pages we have by far the most exhaustive and methodical study of the Pachomian monasticism yet attempted. The volume deals not only with the sources of our knowledge, but also with the history, internal and external, of the communities. The author is naturally something of a partisan, and finds the exposure of the weakness or disingenuousness of previous unsympathetic critics no uncongenial task. MM. Amélineau and Grützmacher fare very badly at his hands; but his strictures on the questionable methods of the first (*passim*) and the blunders of the second (e.g. pp. 174, 177) are generally justified. We mentioned last year that L. has demonstrated the priority of the Bollandists' *Bios*, which he dates about 368. Thence, on the one hand, he derives the Saïdic version, and from it the *Paralipomena* and the Bohairic; on the other hand, the Latin of Surius and Dionys. Exig., the last having drawn also upon the Lausiac History. The Arabic is merely a late, eclectic composition, owing something ultimately to all the others. The new scheme is, it will be seen, precisely the opposite of Amélineau's. After examining the chronology of Pachomius's life, L. concludes that he was born about 292, and died in 346, while he, too, places Theodore's death in 368. As regards the famous "Rule," he holds the form preserved by Palladius to best represent the original, which was naturally first written in Coptic. But besides these studies of the origins, L. devotes much space to the "second epoch of the Pachomian communities,"—the life and work of Shenoute. The documents, poor as they historically are, receive the same methodical examination, some Saïdic life or panegyric being, of course, regarded as their origin. The evidence seems to L. to show that Shenoute did not support Dioscorus in the schism (p. 253); but this is not easy to prove. The author is unhappily dependent upon Amélineau's descriptions of MSS. &c., and, though to a less degree, upon his translations; hence certain errors. He refers, for instance (p. 48), to one of the Paris fragments as the oldest extant from the Saïdic Life of Pachomius. A's statement, on which this is based, is demonstrably inaccurate; it suffices, however, to compare the leaf bearing the supposed decisive data with Ciesca, *Sacr. Bibl. Frag.* tab. xi (dated 1003), to see by how many centuries Amélineau's estimate is wrong.* One far older MS. is that published by A. himself, *Miss. franç.* iv. 539 ff., as may be seen from

* Further, the leaf in question has in reality no connexion with those printed by A. before it as if from the same MS.

Hyvernat's *Album*, ii. 2; while another is represented by some fragments in the British Museum, these having a further importance as being the only known Sa'idic MS. of the Life probably not coming from Achmin. Prof. Ladeuze's book is too full of material to be done justice to here, but the following further details may be noticed. P. 146; a text in the British Museum makes it probable that Besa was held to have lived on into Zeno's reign. Pp. 158, 278, &c.; why is Serapis persistently spoken of as "the goddess"? P. 252; it is not uncommon, in Coptic legal texts at any rate, for the word "indiction" to be omitted, though undoubtedly understood, in the dating. P. 265; Pachomius might be imagined distinguishing the twenty-four Greek letters of the alphabet by their use as numerals, for which purpose he would never have seen the seven Coptic letters employed. The last section of the work is devoted to repelling Amélineau's charges of immorality against the monks of the Thebaid. Against those of Tubennesi, L. finds practically "no case," while he contends that the persons so vehemently upbraided by Shenoute were not monks at all.

The Sa'idic text of Athanasius' 39th Festal Letter, published last year by Dr. C. Schmidt (v. this Report, p. 60), has called forth an interesting article by Prof. Pietschmann,¹⁶ who discusses Theodore's supposed authorship of that version as narrated in the Bohairic Life. The emendation proposed in this latter text is probably correct, and it matters little that Pietschmann has overlooked the Sa'idic text of the passage (*Miss. franç.* iv. 585) where we have the correct *απογραφοῦ* (= *αποκρυφοῦ*), but, instead of Boh. *wonh*, the equally unsatisfactory *wōsh*, which we should probably, following Pietschmann's suggestion, read *wōh*. The article contains further a discussion of the patristic use of the "Pearl of great price," which is referred to in a subsequent passage of the Boh. text.

Pietschmann's observations have produced, in their turn, some remarks from Prof. Ladeuze,¹⁷ who repeats his belief that Theodore died only in 368, and that the letter in question could therefore quite well have reached him. But L. inclines to doubt the authenticity of the whole story, which lacks the support of any but the Coptic versions.

Our acquaintance with these same Athanasian letters is further increased by Dr. von Lemm,¹⁸ who has printed the full texts of Zoega's nos. 249 and 250, thus giving us considerable parts of the letters for the years 329 and 358. It is time that the extant Coptic fragments should be collected and edited together. Besides those here under notice and Dr. Schmidt's Paris fragment, there are still more in Paris, some in Oxford, and others in the British Museum.

The works of Preusschen and Butler (v. last year's Report), dealing with

Rufinus and the Lausiac History, have been analyzed and criticized by Dr. C. Schmidt.¹⁹ The view of Preusschen that Rufinus was the translator of a Greek original and the contrary conclusion of Butler that the Greek is but secondary, are stated; but Dr. S.'s words make it difficult to see which opinion he himself adopts. Apparently it is that of Dom Butler, with whom he also agrees as to the Palladian chronology.

Among Lagarde's vellum fragments at Göttingen Prof. Pietschmann has discovered²⁰ some remnants of a Bohairic collection of *Apophthegmata*, corresponding probably to texts in Books III, V, and VI of the *Vita Patrum*. These are the first Bohairic texts of the kind which have been published. The British Museum, however, possesses one or two fragments of a similar, if not of the same MS.

I regret that the discovery by Dr. Iselin, in 1895, of a Coptic passage borrowed from or modelled on the Apostolic *Didache* escaped my notice. The same appears to have been its fate elsewhere; for, as Prof. Ladeuze points out,²¹ M. Benigni has now rediscovered the same passage without being aware of his predecessor's work. The Italian edition has, however, its own value in some improved translations of the text.

After an interval of many years M. Revillout has followed up his study of the Coptic texts relative to the Nicene Council by a second volume²² of 400 pages, devoted to a very elaborate "dissertation critique," the value of which it would be impossible for any one not versed in the history of that Council and its canons to estimate. One of the author's incidental observations may be noticed. On p. 449 it appears that he would connect the ancient half political office of the *wrt hmet n 'Amon*—otherwise always regarded as that of chief of the "concubines" of the god—with the origin of Christian nunneries in Egypt, and he translates the title "abbesse des recluses d' Amon." Further, he holds that the existence of such "nuns" shows that monastic seclusion was adopted, in heathen as in Christian (?) times, by women earlier than by men. Throughout the work considerable passages are translated from the Coptic, chiefly from the texts published in the earlier volumes.

Prof. Pietschmann, unaware that the present writer had recognised (c. this Report for 1897-98) some graffiti from Faràs as containing the list of the Forty Martyrs, has dealt again, but much more fully, with that text and the others found beside it.²³ As was pointed out last year, these contain the names of the Seven Sleepers and of the nails (not the "wounds") of Christ's cross.

Dr. C. Schmidt has, it is announced, found some genuine fragments of the works of Peter of Alexandria.²⁴ This will be an interesting addition

to the known remains. Presumably it relates to certain leaves in Paris (Bibl. nat. 181¹ &c.).

3. *Liturgical*. Last year the Bishop of Salisbury was presented by the Coptic Patriarch with a valuable MS. of the services used at the consecration of a church, altar and tank. Mr. Horner, the editor of the Bohairic Gospels, has now given us an analysis of the MS. as a preliminary, it is hoped, to a publication of the texts.²⁵ For though Tuki printed what are practically the same services, the new MS. shows variants, and is of course free from the Romanizing interpolations introduced in Tuki's edition. The MS. is of the early fourteenth century, and the Bishop inclines, from internal evidence, to ascribe the services to about the beginning of the sixth century. Attention may here be called to the Sa'idic lections, responses, &c., directed to be used on the "Saturday (Sabbath) of the consecration of a church" in a Leyden fragment (*Catal.* p. 155). This, however, may represent but a local usage, and refers perhaps rather to an anniversary festival.

The Anaphora of S. Basil—the most frequently used of the Coptic liturgies—has been translated into French by the Rev. G. Macaire,²⁶ who, hitherto known as the administrator of the Uniate Copts, was lately (*v. the Times*, July 24th, 1899) dignified with the title of "Patriarch," taking the name of Cyril II. The translation reads well; but, with no text whereby to control it, we cannot judge of its accuracy. It appears to be from a text differing in many details both from those of Tuki and Renaudot and from the British Museum MSS. All Monophysite features are—as was to be expected—carefully expunged in the Diptychs and elsewhere. The *Orat. absol. ad Fil.* is made to omit Severus and Dioscorus while naming the Council of Chalcedon, "the bishops in all other orthodox Councils," and the Pope. Similarly in the *Orat. pro pace*; while to the Creed the *Filiogus* is added. In short, the rite is here more thoroughly latinized even than by Tuki.

The texts of the Coptic Ordination services were accessible in Tuki's *Pontificale*. Dr. V. Ermoni has printed those anew which relate to the minor orders, with translations from MS. Paris 98.²⁷ Presumably this is the author's first essay. Both text and translation improve, it is true, as they advance; yet at the best they are extraordinarily inaccurate, not less in the incidental Greek than in the Coptic. Here are some specimens. P. 23, *Ti-ueravosa ejôf*, "express their opinion about him." Ib., *Tentho (sic) wôh tentaihh*, "toward Thee is our regard and our supplication" . . . *shôpe rok mpekbbôk nôm*, "let Thy mouth be to every servant." P. 192, *shp erok utimethypodiak. nis pekbbôk*, "be Thyself the subdiaconate

of Thy servant." P. 34, *Phé etaferrhot utsekklesia nharayya*, "who directs His church which is an army." *Ib.*, *o apxidiax. proseugethe pepiskopos jô utaleuxa*, "the archdeacon requests the bishop to say the following prayer." These will suffice to show Dr. Ermoni's competence to deal at present with such texts.

The present writer has published²⁸ a deacon's "Letter of Orders" in Bohairic and Arabic issued by a bishop of Achmim in the fourteenth century. It is apparently the only known text of the kind.

A translation appeared in 1897 by M. Clugnet of the calendar published by Nilles (*Kalend.*, 2nd ed., pp. 690, 704), but it was overlooked in this Report.²⁹ Nilles' material was mostly supplied by G. Macaire, and will be valuable when a critical edition of the Coptic synaxarium is undertaken. Some faults of the Latin version remain uncorrected in the French, e.g. on Hathor 7th, instead of Nahrow we read Nehr with Assemani's impossible stymology, "Lucius"; on Koiakh 22nd, Talosham, explained as "Small oblation" instead of simply "The little maid."

4. *History.* Mr. Graff pursues his studies in demotic magical texts with the object of discovering therein traces of Jewish or Christian influence.³⁰ He believes himself to have recognized in the London and Leyden Gnostic Papyrus—in that part of it which he terms "a magician's formulary"—the names Jesus, Nazarena, John and Peter, as well as "father in heaven" and "prince of this world," or something corresponding thereto.* The forms are, he holds, transcriptions from a Semitic language—an argument for Egypt's very early acquaintance with Christianity. That the authors of such texts drew upon still older sources is doubtless probable; whence the introduction of the names in question might have taken place in an extremely early time. Such discoveries, if substantiated, would certainly be of great interest. Unfortunately, those who can give expert opinions here are very few. Hess, in editing half the papyrus, has already transcribed the words here read "Peter."

In Mr. Milne's *History of Egypt under Roman Rule*³¹ there is, of course, much that interests those studying Egyptian Christianity. A great mass of reading is digested into a small space; yet little of real importance seems to be omitted. Not the least interesting feature of the book is the series of photographs—no others are, so far as I am aware, published—of the White and Red Monasteries, of Coptic stelae, supplying a useful check on Gayet's more or less accurate publications, and of

* Already communicated in part in 1897 (*Bull. Inst. Eg.* 191).

pottery, fig. 84 being especially curious. It is to be regretted that the author still uses such forms as "Schnoudi"—a creation of M. Amélineau's—and "Tabenna."

M. Perruchon's *Notes pour l'histoire d'Éthiopie* include this year³² an extract from Severus of Eshmunein's account of John, the 74th Alexandrine patriarch who, in the beginning of the thirteenth century, was appealed to by the Abyssinian king to send him a metropolitan.

5. *Philological.* Prof. Benigai has drawn up some short paradigms and elementary rules for beginners in Coptic which may prove serviceable to those unable or unwilling to use the grammars.³³ The writer does not ignore the claims of comparative grammar; v. his reference to the primitive form of the feminine suffix -e.

Four Coptic words are examined by Prof. Spiegelberg,³⁴ among them *ape*, "head," which he regards as misunderstood from (t)*ape* = hierogl. *tpi*.

The present writer has proposed³⁵ an explanation of a secondary form of the name Pachomius, and has called attention to an all but obsolete pair of words for "above" and "below" to be found in some Sa'idic legal texts.

The Leyden Catalogue has been twice reviewed; (1) by Prof. Hesselung,³⁶ who dealt with the peculiarities of the Greek forms found in the liturgical texts, and (2) by the present writer,³⁷ who extended and corrected the remarks made in this Report last year.

6. *Miscellaneous.* Dr. von Lemm has collected some interesting notes on various subjects.³⁸ No. 1 shows that, in spite of the ascription by Revilout, the writer of Zoega's "Triadon" is still unknown. No. 2 is a collection of Coptic passages in which India (*Hentia*) is mentioned. A curious example in the Paris *Scala* 44, referring to the Brahman Dandamis, should be added. Nos. 3—5 deal with geographical names, among them (no. 4) *Peigleish*, which is however demonstrably a personal designation. No. 7 shows that *hoins* can sometimes mean "who," "such as." No. 8 points to *Εἰς* as the origin of the name *Euhios*. No. 9 shows from the Synaxarium that Iberia, not India or Tiberias, was the country converted by the agency of S. Theognosta.

In Prof. Krall's study³⁹ of the Egyptian authorities for the history of the Blemyes and Nubians a curious legal deed, written in Coptic upon crocodile (?) leather, is published and discussed. Though acquired in Egypt, it clearly relates to the Christian kingdom of Nubia, and mentions King Cyriacus, whom it is possible, from Arab sources, to date in the second half of the eighth century.

The present writer⁴⁰ has followed this publication with a description of similar leather MSS. in London, known to have come from Aswân and containing the names of two more Nubian kings as well as some new personal and local names.

M. Bouriant has published⁴¹ four chronometrical texts—two for the first time—recording, it would seem, the length of shadow cast by the sundial throughout the year, and all dating from Christian times. Two of the texts are from inscriptions, two from Coptic MSS. in Cairo. Ventre-Bey has added a mathematical commentary on the texts.

Among M. Gayet's antiquities from Antinoë is a small bronze and leathern pen-case, bearing the picture of an armed saint subduing a human-headed dragon. The inscription shows him to be S. Philothous, otherwise unknown in this rôle. A dozen more lines contain a gnostic or cryptographic formula. M. Omont has printed the texts with a good photograph.⁴²

The present writer has invited the attention of those interested in Christian art to a class of pagan stelæ which shows figures very analogous to the so-called "orantes."⁴³

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P.S.—I find I have omitted to mention, in § 2, some articles by Schiewietz on Egyptian monasticism.⁴⁴

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D.—FOREIGN RELATIONS OF EGYPT.

[THE following contribution was unfortunately received too late for insertion in its proper place, and meanwhile another summary of the Section had been prepared and printed (see above, pp. 33-35). It has been decided to print the whole of Professor Müller's report at the risk of some repetition, any word pronounced on this important subject by so distinguished a specialist having its value. Another year we may look for a fuller statement from the same quarter.—ED.]

The most important document in this line which has been published for years, is the great papyrus GOLÉNISOHEFF,* now published completely in a hieroglyphic transcription and with a good translation, by the owner, *Rec. de Trav.* xxi. 74. The papyrus records the travels by sea of an Egyptian sent by the high-priest Heri-hot, who is shown to have been contemporary with the founder of Dynasty XXI, Smendes. Priceless information is given concerning the countries touched, viz. the Philistine coast, Tyre, Byblus, Cyprus (Alasa).

DARREBY, *Rec. de Trav.* xxi. 80, comments upon the many names of Syrian, chiefly Palestinian, towns, from Medinet-Habu list (published by

* See *Arch. Rept.*, 1897-8, p. 23.

him, *Rec. de Trav.* xx. 118). The most important among these, probably to be read Levi-al, and some others, are correctly explained; on other identifications (especially with modern names) and various innovations in the transcription of the "syllabic orthography," differences of opinion might exist.

SPIEGELBERG, *Rec. de Trav.* xxi. 51, republishes two inscriptions of Dynasty XII. from Wady Maghâra, referring to the mines. One is accompanied by an interesting picture of a Bedawee. In SPIEGELBERG's *Hieratic Ostraca and Papyri* (from the Ramesseum), e.g. fragments from a list of foreign nations for school use, pl. 44, are found.

NAVILLE, *Rev. Arch.* xxxiii. 1898, discusses a wooden box of the MacGregor collection and similar pieces in "Mycenean style" in Gizeh and Berlin. He draws attention to a foreign race of wild bulls which forms a favourite motive in the ornamentation; he sees in it the *urus*, and thence argues that this foreign art was derived from Northern Syria as far as Cilicia, a region which he would identify with that of the Egyptian Kefti, Keftyu (see below).

W. MAX MÖLLER, *Or. Litt. Zeit.* ii. 38, communicates two proper names referring to foreign countries (Kadmi, i.e. Easterner and "the man from Keftyu," which name he now extends over the whole coast of Asia Minor*), *ib.* 137, tries to identify a city of Palestine in the list of Thutmosis III. by emendation with the Biblical Nazib (*ib.* 170), discusses the names of countries known to the Egyptians near Assyria (Lullu, Gutu and the alleged Arrapachitia), *i.* 381, the Zamar of Sesostria as being probably identical with the Šumur (different from Simyra!) near Hyblus-Gabal which would include the latter in the territory subject to Dynasty XIX.

For the Tell el Amarna letters, a most important contribution is furnished by J. A. KNUDZON, *Beiträge zur Assyriologie*, 1899, 101. He has, for several years, collated the tablets, and gives specimens of his results and a list of the proper names with numerous corrections of the former editions, likewise of the Egyptian words in the tablets (see on these also W. M. MÖLLER, *Or. Litt. Zeit.* ii. 104). Carl NIEBUHR ("Die Amarna-Zeit," in "*Der alte Orient*," i. 2—a new publication of popularizing tendencies, issued by the "Vorderasiatische Gesellschaft" of Berlin) publishes a very readable and suggestive sketch of the results of the decipherment.—As the contents of the famous Lachish-tablet found by Dr. Bliss connect it somewhat with the Amarna find, it may be mentioned that improved editions of the text are given by KNUDZON (see above) and

* As far as Europe.

F. PRISER (*Or. Litt. Zeit.* ii. 4), on which are based discussions by H. WINCKLER (*J. a.* 54) and W. M. MÜLLER (73, 287).

Prof. CHEENE (*Or. Litt. Zeit.* ii. 136) investigates Biblical passages in which Misraim-Egypt seems, according to Winckler's theory, to be not Egypt but a mistake for Musri, in Northern Arabia.—SPIEGELBERG, *Rec. de Trav.* xxi. 39, proposes to explain the obscure name of Egypt among the Semites, viz. Misri, from the Egyptian *mry*, "wall."

Asiatic influence in Egypt is shown by an interesting representation of a Semitic soldier from Tell el Amarna (SPIEGELBERG and ERMAN in *Aeg. Zeit.* xxxvi. 126; further remarks also *Or. Litt. Zeit.* ii. 217); by a new representation of the god Reshpu ("lightning," here called Reshpu Shalman), described by SPIEGELBERG, *Zeit. Assyr.* xiii. 120; by Semitic names (those published by SPIEGELBERG, *ib.*, are examined *Or. Litt. Zeit.* ii. 107), while the name Aki-Tesch (*ib.* 27) points to Mitanni or to the Hittites. On single Semitic loan-words in Egyptian, see SPIEGELBERG, *Rec. de Trav.* xxi. 52 (*minā*, "present"), W. M. MÜLLER, *Aeg. Zeit.* xxxvi. 132 (*hagg*, "feast"). The history of an Egyptian word, on the other hand (*mefaket*, "green stone"), in the Semitic languages is discussed by MÜLLER, *Or. Litt. Zeit.* ii. 39.

The colonizing activity of the Egyptians among the Libyans is illustrated by a stela from the Oasis Dakhel in Oxford, dated from the reign of Shoshenk (I. ?), published by SPIEGELBERG, *Rec. de Trav.* xxi. 12. MASPERO (*ib.* 136) tries to explain the name of another of king Antef's dogs from the Libyan dialects.

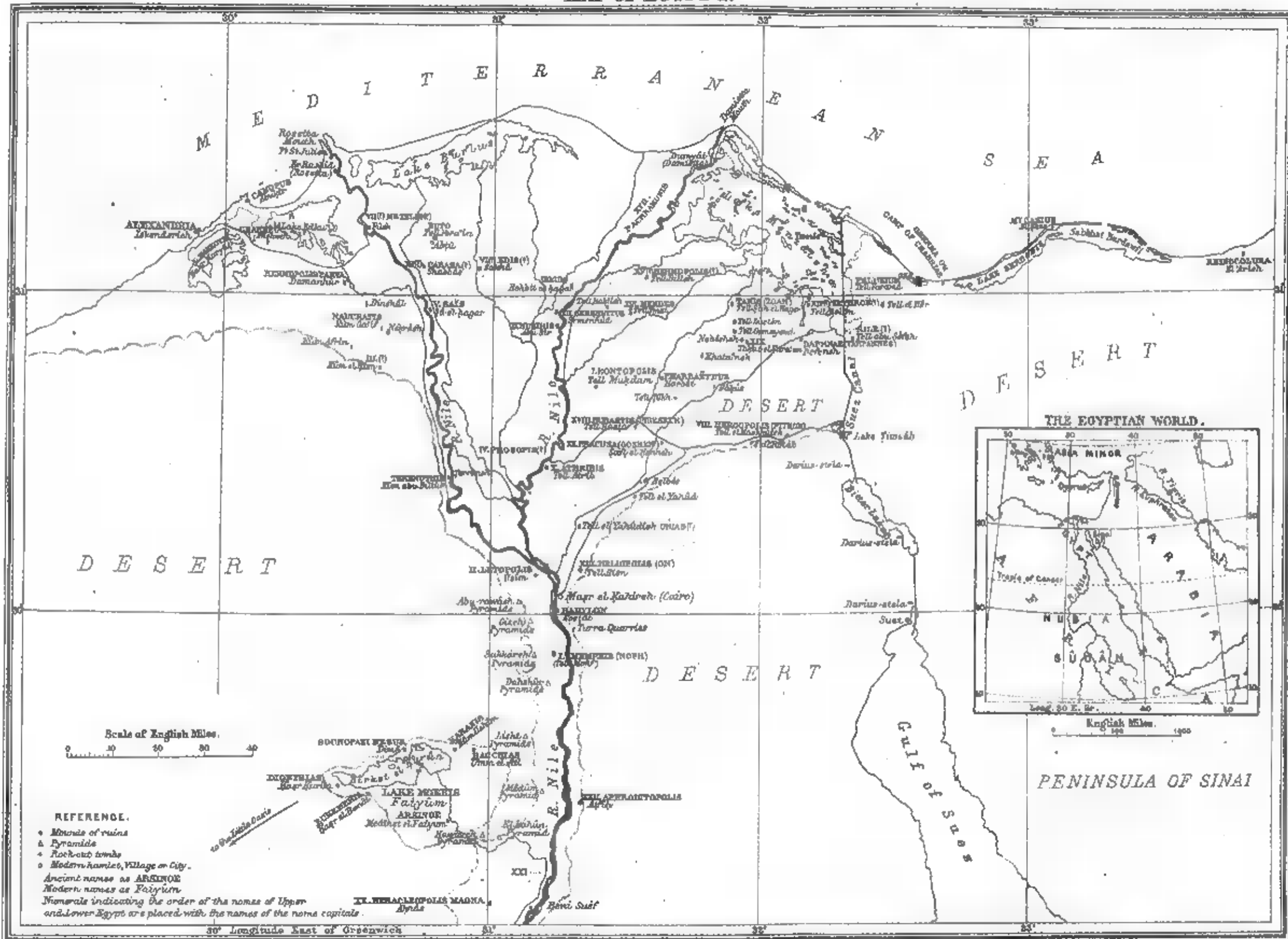
Greek and Coptic MSS. from Nubia elucidate the history of this country in Byzantine times under native rulers, see KRALL, *Beiträge zur Geschichte der Blemyer und Nubier*, in the *Denkschriften* of the Vienna Academy, xlv. pt. 4 (partly a republication of the MSS. from Gebelāin, first edited by BAILLET); extracts from such Coptic MSS. in the Brit. Mus. are given by CRUM, *Rec. de Trav.* xxi. 223.

The beautiful publication of the new fragments from Deir-el-Bahri in NAVILLE's third volume must finally be mentioned. These representations pertaining to the famous expedition to Punt seem to settle beyond any dispute the situation of that much discussed country (see also a digression in KRALL's publication, l. l. 20) as belonging to Africa. Naville would still allow the possibility of including some parts of the Arabian coast, but, as is stated, *Or. Litt. Zeit.* ii. 240, none of the evidences for this earlier view can now be upheld.

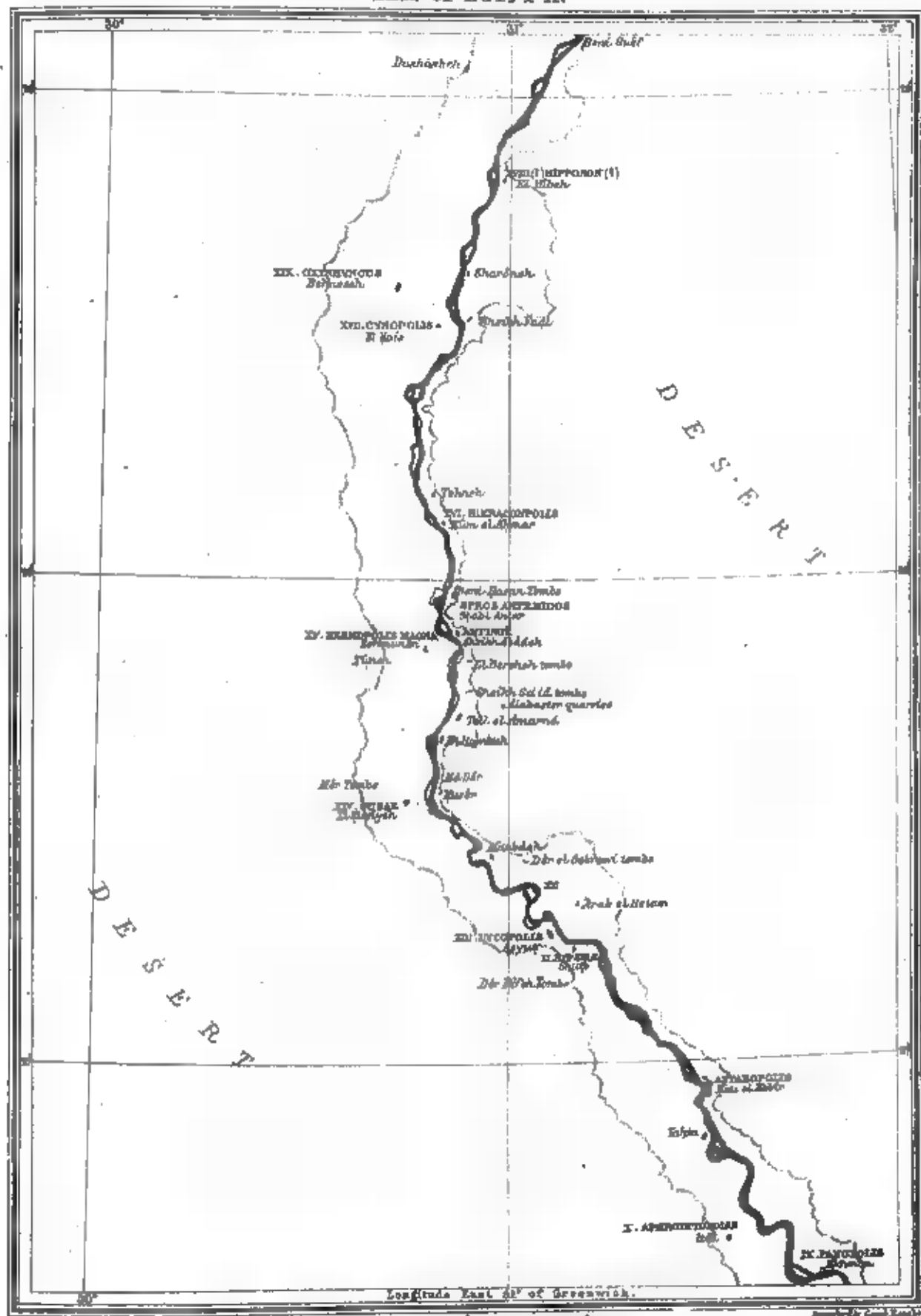
W. MAX MÜLLER,

Philadelphia, September, 1899.

MAP OF EGYPT I.

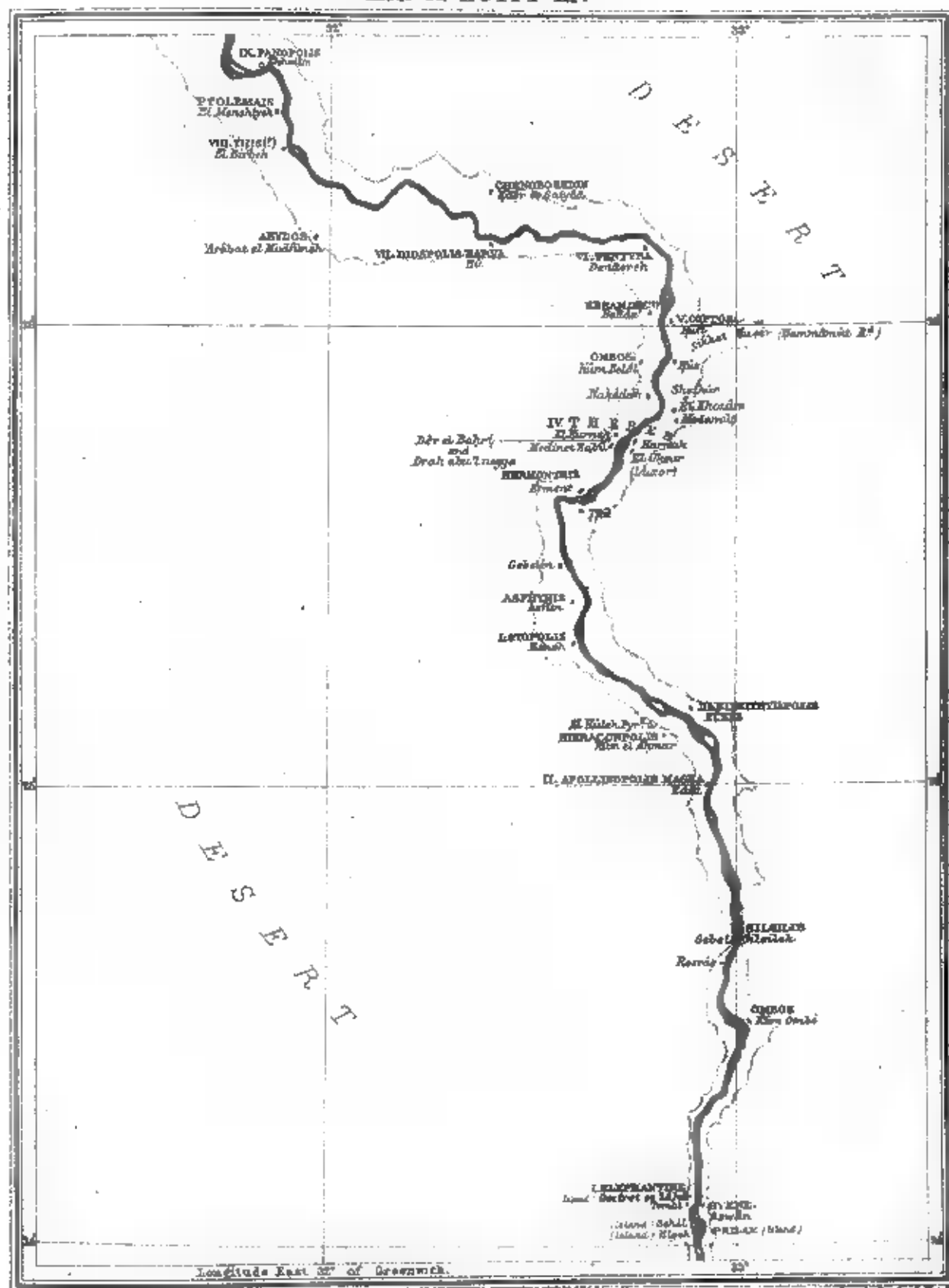


MAP OF EGYPT II.



FROM BENI SUÉF TO EKHMIN.

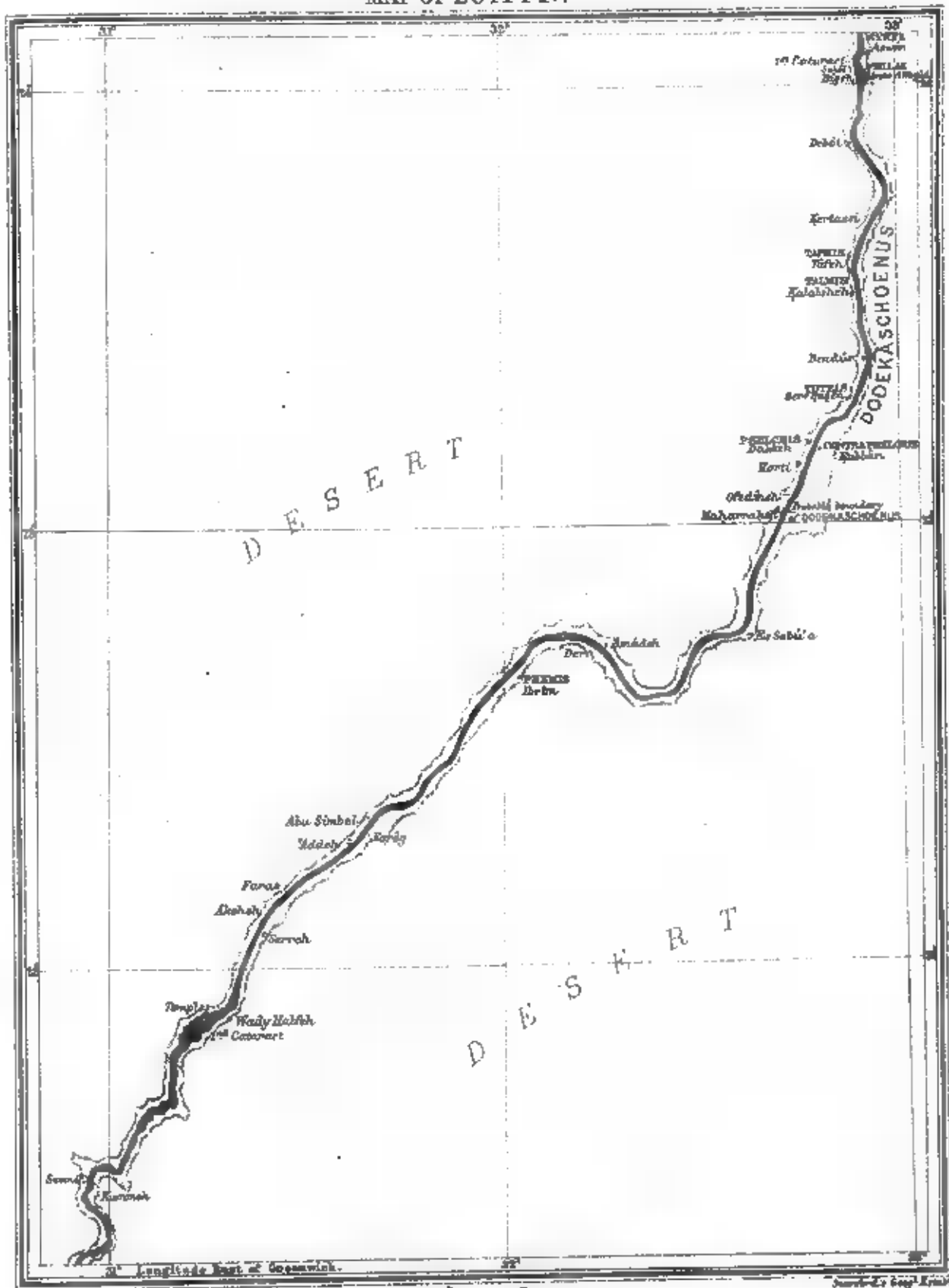
MAP OF EGYPT III.



FROM EKHİM TO ASWÂN.

1998

MAP OF EGYPT IV.



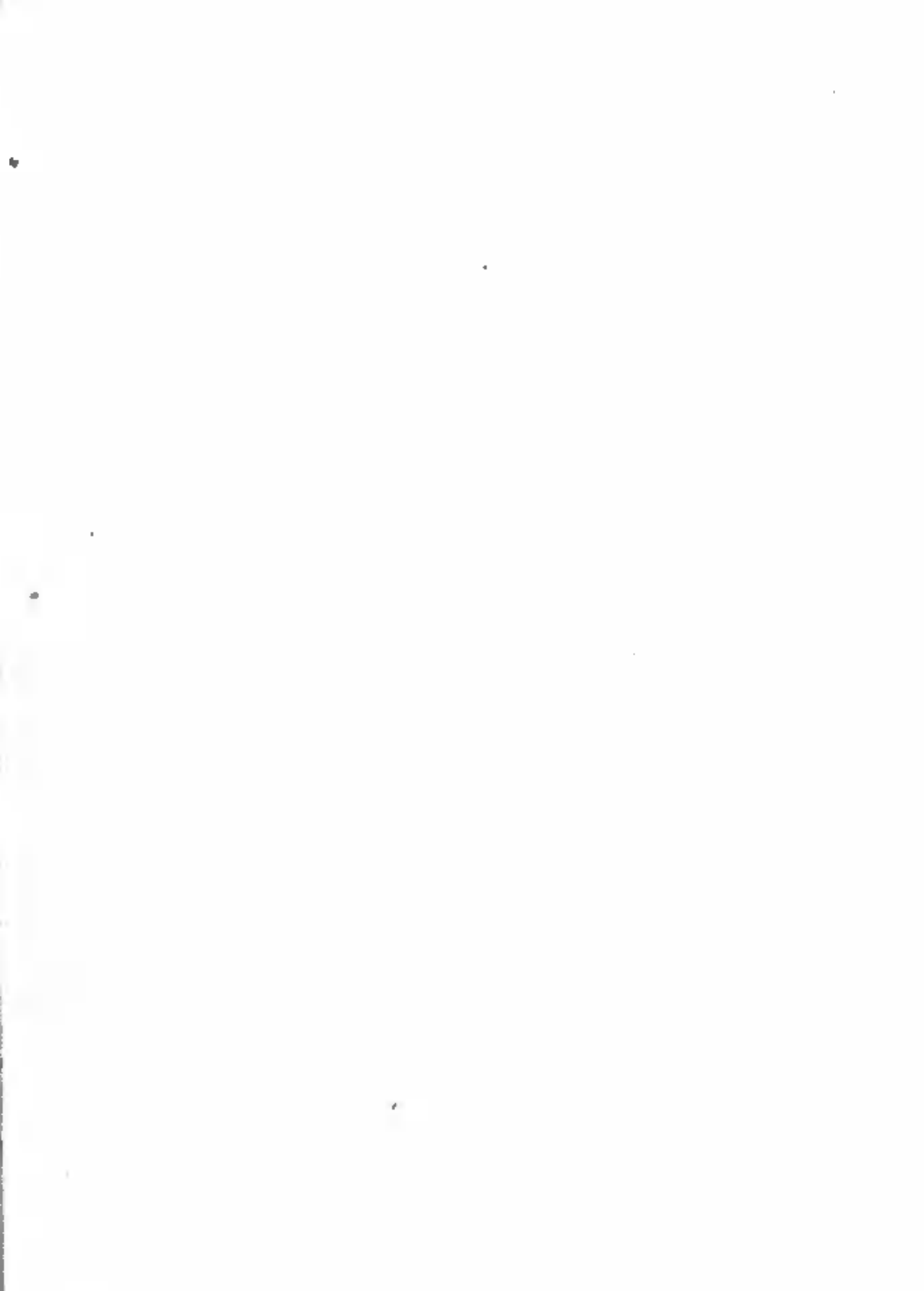
FROM ASWÂN TO SEMNEH

Summary of Goals and Objectives



17

5



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